

THE
DIVINE WISDOM
OF THE
DRÂVIDA SAINTS

BY

Alkondavill Govindâchârya.

*The English Translator of Ramanuja's Holy Commentaries
on the Bhagavad-Gîtâ ; the Author of The Holy Lives
of the Arishiers, or the Drâvida Saints ;
Lectures on Inspiration &c. &c. &c.*



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27	6	intensely,	intensely
27	12	childed	child
30	7	out of the way	out-of-the-way
37	27	Admission	Admission
71	85	religious	religious
80	4	for	for
81	23	grow	grow
91	6	Admission	Admission
100	20	them	them
100	25	concentrated	Concentration
111	71	on	on
120-122	14-1	immediately	immediately
120	12	My own	Our
120	11	four	four-ty
120	20	company	company
121	7	criticisms	critical state
121	13	four him yet, as	four for him yet as, for
128	8	out of the way	out-of-the-way
129	27	सन्धि	सन्धि
135	32	कुशल	कुशल
135	24	to me	to the one
139	2	chosen	chosen
140	27	with him	to him
140	26	it is all	it with all
142	6	Taksh's refuge	refuge with Taksh
142	26	Engl. Fr.	Engl. Fr.
142	27	Teacher's	Teacher's
143	22	and was	was
143	8	out	out way
143	24	the man on me	all on the one
143	7	head out	head had been out
149	14	whenever	whenever
150	11	at state	during these

PAGE	LINE	FOR.	READ.
100	10	in Gita	in the Gita
100	5	sons of	sons of a
101	7	South Sea	Sea at Cape Corcoran
103	20	to pray	to pray to
104	4	passed	passed its
104	10	are	are
105	15	former-South-American	former—South—American
105	25	company	company
170	17	his worth	worth his
173	5	Inquire	inquire into
175	13	"Tarpaulin" man	man "Tarpaulin"
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198	23	निवार	निवार
199	23	वपुःशान्	वपुःशान्
199	23	वदिरदी	वदिरदी
200	13	night	night
200	14	company	company
200	23	company	company
214	23	निदने	निदने
214	23	दिनी	दिनी
215	3	नदा	नदा
215	3	वीर	वीर
215	3	वपुःशान्	वपुःशान्
215	3	वपुःशान्	वपुःशान्

INTRODUCTION.

"*LOVE*" makes the Saint, *Wisdom* ¹, the sage," are the sage words of Sri Pârthasarathi Yogi in his "Select Evidence" (1895 A.C.). This book, which I name, "the Divine Wisdom of the Deified Saints," is really a series of Discourses on the Highest Mystery, viz., Wisdom matured into Love of God. This, in other words, is no other than the fullest blossoming of the locus-heart of man thirsting for spiritual communion with God. This again, in other words, means the infinite expansion or development of the consciousness of man so as to fully realise what it is for man to infinitely love his God and what it is for God to infinitely love His own creature, or Divine love, filial and parental. This book treats of both these kinds of love. Whereas man's love to God is the culmination of his spiritual aspiration, God's love to man is the fulfilment of His purpose of creation ². By Love, God (Brahman) creates and completes. By Love, man begins and attains to God.

1. This constitutes our *Practical Theology* or *Shreyas - Pustapam* *Raja Pr. de Rules*. "The end of speculative theology is to teach us to know God, and the object of practical theology is to teach us to love Him. One produces learned men, doctors, theologians, whilst the other forms saints, or noblest servants of the Almighty, devoted to His Service, and having work and for His interests."

2. This constitutes our *Intellectual or Speculative Theology* or *Shikshapam*. [Vide Note 1.]

3. The love emanating is from Him is because of the Eternal

(eternal) Nature of God. This creation is called therefore the *Dij* or part of the *Devi*. A *Major* page that says: "That Truth (the God of wisdom) created the world by breathing into "Seven peaks of happiness" thus typifying the *Shakti* of the *Devi* in creation or creation, caused by that divine Love and compassion for all that lives and breathes, which is the wellspring of the Supreme Good of the Universe." The *Lipikâsh - Epistol* of Brahman for the God-head means He who is Great, and makes all His creations, like Himself, great. [Vide also p. 100 of our *Holy Lives of Deified Saints*.]

2. Love is *Bhakti* in Sanskrit. To know God, to love God, and to serve God are the three stages which mark the Journey of the God-aspiring soul. " 'To know God,' marks his entry in the Path, 'to love God' marks his successful travel on the Path, and 'to serve God' marks the Goal or the End of the Path. When we gave out the translation of Rādhāyaṅk's *Commentaries on Bhagavad-Gītā*, we showed how, according to Rāmānuja, the Vedāntas are not treatises which simply give us a mere knowledge of God, but they are treatises, revealing the Doctrine of Love to God. Rādhāyaṅk, the Prince of *rasas* and *māts* (A. C. 1887), wrote in his Preface to this work (P. 10) thus :—

" Taking advantage of the opportunity presented by His having to persuade Arjuna to fight, Śrī Kṛṣṇa promulgated the doctrine of *Bhakti-Yoga*—led up to by *Jñāna* and *Karma*—, or that Path of Loving-Devotion which is the nucleus of all the Vedānta-teaching, and by which He is indicated as the Only Object of Love; and that, loved, He Himself is the Means to lead man to the climax of his existence viz., *Bhāva* (or liberation from all imperfect states or modes of existence)."

But of the combination of the triple aspect viz., (i) *Knowledge*, (ii) *Love* (3) and *service* to God, *Gītā* dwells largely on the first factor, sketches out the outlines of the second factor, and alludes to the third factor. The present book, though not a regular treatise on the second factor, may yet be taken to be an interesting Prelude to the *Bhagavad-Pukeyam*, from which in the shape of topics it is drawn and arranged. The book indeed makes frequent mention of the third factor, viz. *service* to God, for example, *vid*, Topics No. 156 p. 176 and No. 163 p. 188.

3. In the *Bhagavad-gītā*, above referred to, allusion was made to this Renowned work, viz., the *Bhagavad-Pukeyam* in the following terms :—

" The Vaishyaṅgas, all the world over, especially the Vaishyaṅgas of Bengal and North India, will heartily welcome the frequent references I

have made, in the First Series, to *ſet Bhagavat*,—a remarkable work on *Shakti*—a work which is recognised by the Hindus as almost apocalyptic. Also the reader is here and there reminded to think of that greater work on the still higher stages of Love, the *Bharmaville*. Literature knows as the *Shyward Padyma* or voluminous commentaries on the Love-ecstasies of the Imperial Saint Parshurama (alias, *Nammakshari* 1 [P. or Part 1].)

To give the world a few gems out of this Treasury of Divine Love, in an English dress, is the object of the present work. To give the whole of it at once is a herculean task. That this is possible depends on strong health, a mighty intellect, and a heart which has truly squared to God,—added to this, inspiration by God's grace. Otherwise it is simply pedantic to attempt the work. Yet, to show to the world what wealth of thought and sentiment he buried in the vast store-house of Divinian Intellect and Heart, a collection of a few truths culled out of the ten voluminous Quarto Tomes, covering nearly 9000 pages called the *Blugavad-Vishayam*, alone and (published in Telugu Characters during years 1871-1876 (A.C.)), is now presented to the world as a specimen. Even this weak effort on our part is due to the highly inspiring ex-

1 He is the chief of the Saints. Their minds or *Adhyas* as they are called, are the *Delirious Saints* prophetically referred to in the *ſet Bhagavat* [Bk. II. ch. 3. Verses 15-40]. The following extract taken from our Lectures on Inspiration, &c., Part II pp. 47-48, will help to give some idea of the character of that Love-Saint. "Briefly St. Nammakshari says that when one is overcome by *Shakti*-ecstasy, trembling in every cell of his being, he must freely and passively allow this influence to penetrate his being, and carry him beyond all known

states of consciousness. Never from fear or shame, that bystanders may take him for a madman, might the exhibition of this *Shakti*-ecstasy that deluges his being, to be suppressed. The very madness is the distinguishing character of the completed Saint, distinguishing him from the ordinary mortals to whom such ecstatic experience is successfully denied. The very madness is the *Shaktian* pride. 'Is that very madness', the Saint exhorts, "run, jump, cry, laugh and sing, and let every man witness it." (Yale his life is our "Saint's Love.")

couragement dowered on us from time to time by means of many loving letters by our Guru Śrī Pīrthakrāśhī Yogi.

4. The plan followed is a division of the Book into a number of short topics,¹ each complete and independent in itself, and illustrated by conversations and anecdotes, thus for the first time giving to the Western world an idea of this Eastern method of uncalcutating spiritual instruction. Another novel feature of this book consists in its having copious footnotes, which are mostly correspondences selected from out of a wide range of works of Western Divines so as to show how religious ideas are found to have unity and universality; how it may be seen that One raceless and countryless God indeed rules over all races and all countries, and how the Highest Mystery of religion consists in the fervid over-mastering intensity of rapt love to God—which is the highest wisdom, the highest mysticism and occultism leading to liberation and beatitude,—or communion with God.

The plan also is one in which each topic may be read by itself, without reference to its neighbours. And then too it has the beauty of brevity, as being illustrative of one subject at a time and so suited as to be fit for different frames of mind. They may thus be supposed to be sufficiently inviting even to a casual reader, without wearying. For easy reference, a synopsis of contents has now been prepared and added.

1. Peter of Viterbo, Archbishop of Vienna, suggested such a plan when St. Francis De Sales wrote his "Treatise on the Love of God." The latter says:—"Among other hints which he was kind enough to suggest, he particularly recommended that the chapters into which my subject was divided should not be longer than was indispensably

necessary. The reason alleged for this advice was that travellers are seldom disposed to purchase the pleasure of viewing curious objects at the expense of a considerable interruption to their journey, though they will gladly use a few maps from their day's route to see any thing particularly worthy of notice" [P: I. XL. Introduction].

3. Should this book be found acceptable and useful to the public in the way it is presented, we should be flattered to set ourselves gladly to work again to produce one or two more volumes of the kind, for which there is ample material.

6. After the publication of the English Translation of Rāmānuja's *Gītā-Commentaries*, we had a mind to put our hand to the *Yodhita-Sāstra*, but to our agreeable surprise we found that Prof. Rāṅgachārya had already begun his translation of Śrī Bhāṣya, of which we already possess Volume I, a work to which no other than Prof. M. Rāṅgachārya, of his erudition in Sanskrit and English, could have done full justice. The Sanskrit Treatises of the Dravidian sages have thus one after another seen light, but if one should turn his attention to the Dravidian Treasures of Divine Love, he would be surrounded at the large scope there is for taking up that field. Max Müller in his latest work "The Six Systems of Indian Philosophy" (Pp. xx-xvi, Preface), expresses himself to the following effect:—

"In some cases the enthusiasm of native students may seem to have carried them too far, and a mixing up of philosophical with religious and theosophic propaganda, inevitable as it is said to be in India, is always dangerous, * * * What we want are texts and translations, and any information that can throw light on the chronology of Indian philosophy. We should their labour be restricted to Sanskrit Texts. In the South of India there exists a philosophical literature which though it may show clear traces of Sanskrit influence, contains also original indigenous elements of great beauty and of great importance for historical purposes. Unfortunately few scholars only have taken up as yet, the study of the Dravidian languages and literatures, but young students who complain that there is nothing left to do in Sanskrit literature, would I believe, find their labour amply rewarded in that field."

Unfortunately Max Müller has departed from this world before he would have had the satisfaction of seeing his desire at least partly fulfilled. That, with the present book of this kind in hand, we should have been deprived of the satisfaction of pre-

setting him with it—for he is no more with us—is a matter of much personal regret to us as we know the warm welcome he accorded to the English Translation of Rāmānuja's Commentaries on the Bhagavad Gītā, in his letter dated 11th May 1899 (Oxford). We however presume that labours in the Dravidian Field, such as :

- (1). *Sri-rachana-kārikā* or The "Good Word Jewel",
by Śrī Pārthasarathi Yogi ;
- (2). *Tattva-traya* or The Three Categories, by the same ;
- (3). *The Nāṭya-saṁhita* Sans by M. B. Srinivasan
Aryangudi, N.A. Mysore ;
- (4). *Sringar-Bhāṣa* by J.M. Nallathambi Pillai, N.A.M. ;¹
- (5). *Light of Ganes* by Do.

had come to his notice, as well as the labours of the great Tamil Scholar, Dr G. U. Pope, whose latest work is the Translation of *Māṇikya-vākyakar*. What causes us regret is that the beautiful Vaishṇava Field of Dravidian Lore has not as yet found a Western Champion like this great Doctor. Until one arises, the public must be satisfied with lesser attempts in this direction by native scholars, these possessing, however, the advantages of understanding rightly the spirit of what they write.

7 Other motivations which actuated us in bringing out a work of the present kind need some mention. One is that

1 The following extracts from this work are useful :—

"It is not every body, who has the desire to study Philosophy or can become a Philosopher. To those I would recommend the devotional works of our Rarasa, Rāsa or Vairāḍya. Unlike the studies of other parts of this vast Varanada (Veda) it is the peculiar pride of the Tamizha (=Dravidian) that he possesses a Tamiz (Dravid) Veda, which con-

sists of Tiruvāimozhi, Devārāsa do-
This is not an empty boast."

"The Tamiz (Dravid) Veda is the outpouring of their (Santas') love."

"I cannot do better than recommend these very books as a first course, and the recitation will surely dawn upon his mind,....that he has nothing better for his first course than what he had for his first course." (Introduction. Pp. arillaṅka).

of bringing to light a lot of 'Old Spiritual Sayings,' lying hidden in ancient and little understood books and which are therefore being forgotten by the present generation. And we are on the other hand deluged by so many "New Sayings" by the moderns, hardly leaving one time to look back into the archaic records of the "Old Sayings." Whether the New Sayings are really new, or only Old Sayings put into new bottles, the reader may judge for himself after perusal and comparison. Considering the flood of New Sayings that is deluging the land, it is time that the more valuable Old Sayings be re-habitedated; for these will otherwise vanish into the limbo of the forgotten past. Max Müller forecasts this like a prophet when he speaks:—

"It is feared, however, that even this small amount of philosophical learning will vanish in one or two generations, as the youths of the present day, even if belonging to orthodox Brahminical families, do not take to these studies as there is no encouragement." [P. ix. Preface to the *Six Systems of Indian Philosophy*.]

Another motive actuating us is our wish to stem the tide of materialism and vice¹ which by Western thought and Western habits (respectively) have unfortunately contributed to upset the minds of the Indian youth, and the spiritual barrenness which it is producing by the pure secular modes of education pursued in this Country². Says H. J. S. Cotton in his *New India* (1886):—

1. As to these, we can only refer to reader to the array of evidence collected by Pirkasurami Yogi in his Suppl. IX on *Modernity*, or Correspondence relating to a recent conversion pp. 35-41 (1884).

2. Cf. Rev. H. Ross, the London Missionary Institute, as to this state of India in his "Hints to Truth Seekers" (1880) page 1. Preface:—"That such persons (the

those who have been brought into contact with modern knowledge in its most popular phases) do exist, will not be questioned by those who have any acquaintance with educated Hindu Society especially in large townshipped cities, where the stream of atheistic and corrupting literature rushes with unobstructed force through the Govt. Offices and Colleges, bearing before it much of

"Still it is undeniably the case that, like the British Prefects of old, our Indian administrators have in general been careless about spiritual matters. The Government has, broadly speaking, exercised no influence whatever to induce the natives to become Christians, and the natives have responded to this indifference by showing no desire whatever to become converts to the State religion. When Hindism ceases to be a living power in the minds of the young men who frequent our English schools and colleges, Christianity, ready if ever, takes its place. The very fact of its profession by the foreign rulers of the country has been represented to me by native gentlemen as a valid reason for their aversion to it."

* * * * *

"Our State Colleges are crowded with classes, their routines are subversive only, the old belief is thrown off, the religious disturbances become increased and violent, and the mental and moral state suffers from the neglect." [P. 156] *

* * * * *

"During my eighteen year's experience of Bengal I do not remember a single instance of the conversion of a respectable native gentleman to Christianity." [P. 157]

the least and germ of the rising generation of this country."

(b) Martin Luther complained similarly of Europe: "You really there have some men, but God's word, preached by our men, hath not judged us worthy to see and hear them, for it is well known that for a long time past such things have not been deemed of in our universities, nay it has gone so far that the Holy Lord of God is not only laid on the shelf, but is almost considered even with dirt and mortar" [Theologian Germanus p. 85, Inter.]

(c) Once the other day His Lordship the Bishop Whatehead of Madras said in His Address, (Bangalore, 31st July 1902) —That the general result of University Education in India has been to produce a

very widespread commitment on matters of religious belief and a vast amount of religious indifference."

I Our Hindu Youth may in this connection bear in their mind what was said of George Eliot, the Queen of Novels: "While in undeveloped minds, as regards us, interlarded with the teachings of their thought, the poet of the human imagination as one dreamy vision of life or imagination, the powerful intellect of George Eliot, is so impregnated with the truth and importance of hygiene, upon that in her unswerving religion and moral sympathy with the historical life of man is the larger half of culture." [Vide P. 28 of Suppl. to the H. Gazette by Dr. Phrasanthathi Yogi].

8. Theosophy has, however, for the last twenty years and more, exercised a very marked influence on the Hindu mind (not to mention the world-revolution it is causing); but whether it will leave a permanent mark in its aspect of professing to give something new, to the exclusion of old traditions of the Land, is a matter of doubt. We do not go so far in our criticisms of this movement as H. J. S. Cotton goes, when he says in the same work noted above that :—

"The wisdom of its teaching, and the degree of scope which the supernatural interference of spiritual, or so-called astral, phenomena afford to the imagination, are features peculiarly congenial to the Hindu mind. A belief in the doctrines of Theosophy is consistent with the tenets of Brahminism and even with the professions of orthodox Hinduism. The native mind has also been able to see that in some actual matters, but with a definiteness and force quite remarkable, the European adherents of the system have been elevated by a kind of moral regeneration from an indolent and uncertain from positive doubt, into sincere and hearty sympathy with the people of the country. The conditions have, therefore, been very favourable to the spread of Theosophy among natives. Younger and less by every kind of race doctrine, they have valued round the new-fangled ideas of this weird and obscure system with an eagerness which shows the need among these of a more rational and satisfying belief." [Pp. 152-153 *ibid.*]

But Mr. Cotton wrote anterior to the days of Mr. Annie Besant, whose advent into the field, we are able to say, has had the effect of curbing the rage for phenomena—be they 'alleged or credible testimony' or 'propped up by fraud'—and re-establishing the Hindu mind on the safer basis of its own Old Traditions, a practical demonstration of which has recently been afforded by the establishment of the Central Hindu College, Benares, though the Anglo-Indian sentiment towards it may still be one of suspicion. Revival and rehabilitation of Old Traditions

have thus a greater value¹: and to such a loving task therefore we have addressed ourselves, albeit a small beginning.

9. This work contains precious pearls of truth, despite the patient fast-going westernized generation's tendency to depreciate their worth, because of want of serious study, examination and reflection. This tendency to tear oneself from the past is dangerous inasmuch as one loses his moorings and drifts in a sea of bewildering doctrines of all kinds. Old Traditions, besides, have such a spiritual force associated with them that they readily converted themselves to our minds more than either hidden libraries in underground caverns, to which we have no access, or the so-called *Āgamic* records which are far removed from the ordinary senses possessed by mankind, or those modern spiritualistic *śāstras* which resort to darkness for their manifestations.

(1) The value now Hindu of our own Traditions may be easily estimated by the value they possess even in the eyes of such foreign men as Visvanathar. Rān Nāthar said: "Whatever other people may say about the degraded men who worshipped everything in the *Yeda*, I still count the *Yeda* among my best friends and I sometimes regret that my duties as Professor of Comparative Philology in the University of Oxford shames, during my last years, have withdrawn my full allegiance to it" [Yat. I. Indian Forum, p. 366]. This ought to produce a shame in us who have, in our zeal for foreign things, forgotten our allegiance in our own, have devalued ourselves, and have lost all respect in the eyes of the foreigners, which we would, by remaining faithful to our own, have preserved in our own as

well as in their eyes. In a letter to us, D. 25-6-95, our Guru Pīrthakūṭha Yogi writes,—"You study other *Yedas* without first doing justice to the particular *Yeda* to the study of which you have received a particular calling. Just as you have been appointed to be born at a particular time and place, as a son of particular parents, a subject of a particular Government and speaking a particular mother-tongue, with particular aptitudes and opportunities, under the laws of reprobation, heredity and environment. You must consider in the eye of the law the offence of a *śikṣā-rūṭha* (scholarship)" *Çr.* "Verily, verily, I say unto you, he that is turned out by the door from the sheepfold but abideth in some other way, the same is a thief and a robber." [John - X. 1].

10. Besides old, these Traditions possess further the charm of treatment by a wealth of happy illustrations. Thus the otherwise better capsules of spiritual truth are administered, covered from the vulgar of anecdotes and acts and conversations of the saints and sages who figure therein.

11. The Traditions then, as now presented, claim high descent from saints and sages who have lived from time to time and whose chief exponent was the great Rāmānuja, who is described as the central Gem (*Nayaka-rasa*) in the Garland of that Hierarchy.¹ Even in his days, the old Traditions were found to be lapsing into obscurity, but he came to rescue them for posterity. We owe to him all that we possess. The impulse given by this Mahatma to the revival of religion and letters was such that not only did the old Traditions see light, but these were commented and popularised by his co-workers and spiritual descendants for a long time after, so that all have easy access to them now in the vernacular language of the country. Had it not been for Rāmānuja, the present book for example would never have been. Modern scholars are just beginning to appreciate him and his work. It would not therefore be out of place to add one or two such intimations with regard to this veteran Divine Minstrel of the Pāṇḍita School. No one could profess to have an adequate idea of this, unless his life and all his teachings were known. (One of these testimonies, it may be noted, bears directly too on the Dravidian Literature).

(a). *Ramak Chander Datt*—

"A succession of Hindu religious reformers rose from the eleventh to the nineteenth century, repeating to the listening world the lessons of

1. Cp. "I am the true vine and my Father is the husbandman."
"I am the vine, you the branches
be that abideth in me, and I in him,

the green brancheth much fruit. For without me you can do nothing."
[John. XV. 1 & 5.]

the path, and turning their backs to the living God, who advanced to the paths of his creatures in their sorrow and in their suffering.”

“ Rāmānuja was the first of this glorious band of modern Hindu Reformers. He lived in Southern India in the sixteenth century; he popularised the unity of God under the name of Vishnu, and he preached the love of God as the way to salvation. His ardent opposition compelled him to fly from his own country, like other prophets he was honoured outside his country; and in Rome he converted the king and the people to his own faith and established seven hundred monasteries, dedicated to the faith of Vishnu.” [*The Faith of Ancient India, contributed to the Romanist Review, July 1895*].

(i). W. Riegelsdorf :—

“ His [Rāmānuja's] regard for and reconciliation of the Esoteric Vedas with Sanskrit Epianikade is an attempt made in the right direction, to infuse life and worth into the Vernacular Dialects. His plan of mixing Tamil with Sanskrit is a novel method of literary composition (called *manjari* : *garlands*)—designed for the attraction of readers. His display of poetic powers is the result of his estimate that Indians are prone to attach greater value to poetic development than to scholarship and philosophical sciences. Viewed from all standpoints (apart from the consideration that Rāmānuja is an *Arindam*—Vide, page 14, *Our Vedas in our Glid*)—Rāmānuja appears to have been a profound philosopher, a noble exponent of the *Ārya* race, a philanthropic leader of mankind, a wise valuator of religious social excellence. Thus we think is the unanimous verdict of the present generation, of a noble life passed away from the midst of our ancestors eight centuries ago.” [*P. M. Life and Teachings of Rāmānuja*].

(v). Anna Thomas's “The Three Paths,” “the *Samanyam* lessons on *Arindam*” and the Article on “Devotion” in the *Theosophical Review*, relating to the greatness of Rāmānuja; Dr. Theodor's *Vedānta Sūtra*, and Max Müller's *The System of Indian Philosophy* all testify to Rāmānuja's greatness.

12. “God is Love,” as G. J. Romanes said. But more than such a God was Rāmānuja's God, whom, as described and revealed.

1. Ancient testimony from the magazine, *Astronomical Magazine*, Mr. B. B. Ryland's page Nov. 18. A. P. B. H. B., N. B. A. B., M. A. B. B. which has just arrived (has latter

4. 18-11-95), we are happy to add here. “Your *glid* appears to be spiritually wanted out and you have rightly had the Rāmānuja—commentary rather special, and the world

ed by all the love-movements that went before him,—the research of whom was Nānāmāchār—did Rāmānuja proclaim to the world from the tops of temple-towers. His message to man was the realisability of the relation between God and soul, in its several aspects of love. The main feature of his reform consisted in the declaration of God, not as cold, but as very loving. The words of Max Müller, which may be taken as the mature final verdict resulting from his years of prior deliberations, and which are voiced forth in his last and latest work 'The Six Systems of Indian Philosophy,' confirm this. Says he on page 243 of the said work :—

"We ought, therefore, to look on Rāmānuja as a perfect equal of Śaṅkara, so far as his right of interpreting Rāmānuja's *Sūtra*, according to his opinion, is concerned. It is the same here as everywhere in Hindu philosophy. The individual philosopher is but the mouth-piece of tradition, and that tradition goes back further and further, the more we try to fix it chronologically. While Śaṅkara's system is *Advaita*, i.e. absolute Monism, that of Rāmānuja has been called *Vishishtā Advaita*, the doctrine of unity with attributes or monism with a difference. Of course, with Rāmānuja also, Brahman is the highest reality, omnipotent, omniscient, but this Brahman is at the same time full of compassion or love. This is a new and very important feature in Rāmānuja's Brahman as compared with the icy self-sufficiency ascribed to Brahman by Śaṅkara. Even more important and more commanding is the recognition that such an individual person reality, that *Chit* and *Āchit*, what perceives and what does not perceive, soul and matter, having as it were, the body of Brahman, are in fact *avasthā* (Positions) of Brahman."

'This is a new feature,' are Prof: Max Müller's words, but they are liable to be misunderstood. He must be taken to mean that this feature of the Vedānta is not new, but had failed to

render general obligation by bringing before the public the consciousness of that Great Teacher (Śrī Rāmānujācārya, who deserves to be much better known than he is

at present among the Western Philosophers. It is always difficult to realise the splendours of their teachings by those who are far below them in intellectual resources."

receive proper treatment at the hands of monistic philosophers, and it was left to Rāmānaja to espouse and declare the same. For the doctrine of a Loving God is as old as the Vedas. Not to cite many passages, one alone from the Rig-Yeda [15-32-2] says, that love between God and souls is as fixed as between a lover and his beloved:—

दीक्षतामनिनिधिपम् ॥¹

15. This work, viz., the Divine Wisdom of Dehanda Śaṅkara will be seen further to prominently teach that Grace of God alone is the sole means of salvation; as somewhat hardly taught by James, or Augustine after him, or the Muslim Sūfī,—to this Doctrine the Śaṅkara alone approaching very closely. That this is not a new doctrine, not found in the Vedānta, but only promulgated by Rāmānaja as a new doctrine, and corrective therefore of the findings of his predecessor Śaṅkara, is evident from the warning up of Pārthasarathī Yogi, given on pages 3 and 6 of his Benedictions of 1895. Thus he writes:—

“Grace as the part of God, whence all begin;
To flow devotion as the part of man,
Souls gladly, as their reason hovers, hold
The same truth in mother-tongue or Sanskrit told.”

[4]. It is not every fact that Śaṅkara-Śaṅkara like Edward Thayer M. A., and Deussen like Rev. C. Cooper have persistently represented to the world, in their Philosophy of the Upanishads, the void and inert nature of Brahman as taught in the Upanishads. They have persistently ignored to hear Rāmānaja, nor have they discovered for themselves that their own Christian demand for a righteous God is fully met by such passages as “*śrīmadānandam*” etc. and “*śrīmadānandam*” etc. and “*śrīmadānandam*” etc.

[5]. But the latest Advaita-advaita, Vivekananda (whose death the whole world is mourning to-day) said:—“Śaṅkara with his great intellect had not, I am afraid, as great a heart. Rāmānaja’s heart was greater. He felt for the down-trodden, he sympathized with them. He took up the commoner, the accessories that had gathered, made them pure as far as could be, and constituted new ceremonies, new methods of worship for the people who abundantly required these. At the same time he opened the

'E'en now is Śaṅkarācārya's Pośādhā speech¹ —
 In both Mādī-Sūryana Upanishad speech;
 And also, Śāśī-Saṅgare Pīṭhā, Śāṅgare cāra;
 And wai-ḥaṅga Śāṅgare! In words both sweet and true.
 Ponder! thou should consider if he may not
 Reveal th' āśāṅga in the sentence I quote
 And which he tells us all, he is Advaita vācā."²

¹ Yet, 'Southern,' says the Tāg, 'Śāśī, cāra, and pośādhā are the very words used in the speech of Śaṅkarācārya [see cited up on, in the Tāgī Ep. II. 30, in the Śaṅkarācārya Ep. III. 27, VI. 22, in the Mādī-Sūryana Ep. VIII. 2, and in the Gītā. XVIII. 46, 26, 42, 79, VIIII. 15, 20, IX. 14, 24, 29; XIII. 19, XVIII. 54, 58, 60; XII. 17, 19, and even in the first Śaṅkarācārya's well-known hymn, the premisses one of which is contained in the words: "Śāṅga Śāṅgare, māṅga māṅga" : i.e. be carried or 'God come on earth' devote thyself, O fool."

āśāṅga is the highest spiritual worship from the Śūktas to the Purāṇas.—(See words p. 408. Vol. VII. 1803).

1. Hindu, Western, dated 1-1876.

2. The reference here is to page 126. Barrow's Preface to Religion—"The one old teaching was the aim of the Advaita, usually known as the Advaita or the Vedānta. In the ethical aspect of the philosophy, āśāṅga has been laid on knowledge (jñāna) and devotion. Under the dominating influence of a foreign yoke, these noble paths of knowledge and action had to make room for devotion and grace. On devotion and grace as their principal central tenets, three important schools of philosophy arose in the period after the Purāṇas. Besides the ancient Advaita, we have the Dvāita, the Viśiṣṭādvaita, and the Viśiṣṭādvaita schools of Philosophy in this period.

The first is purely dualistic, postulating two separate yet co-existent instances of mind and matter. The second and third profess to be unitarian, but in a considerably modified sense of the word. The Tāgī dualism teaches the unity of the essence, but in instance on the Advaita, having certain attributes, which render it with the desire to manifest itself as the essence. The third system is purely dualistic though it goes by the name of modified unitarianism. It maintains the unity of what (advaita), what (advaita), and (advaita), such as in its own sphere, the third member of the triad governing all and pervading the whole though not apart from the essence. Thus while differing in their philosophy from the Advaita, these three Śāṅgareyāṅga [in instance of "tridhā"] teach a system of ethics entirely opposed to the one taught in that ancient school called Dvāita in the Advaita. They

14. Watching the signs of the times, we are aware of the ardent wish which on all sides is expressed for better and better conceptions of God. This want arises from a persistent ignorance of the past, for such conceptions of the Deity have already been reached by yearning hearts like the Saints, but which have failed to be reached by the highest flights of modern thought. For example, Rev. E. J. Frippe, S.A., in the concluding paragraph of his obituary of Rev. Dr. Martineau, the great thinker of the age, says with regard to his philosophy and with regard to the new conceptions of the Deity which this scientific age hangers after, that:

"But rightly interpreted, a philosophy that teaches the divine world, that reveals the solidarity for good in every heart and conscience, and proclaims in a new and deep sense the Fatherhood of God to all men and women . . . is the recognition of universal rights and moral obligations compared with which the rights and obligations of possessions, blood, race, rank, and education are altogether secondary. The religious future is with those who feel and enter this, and make great sacrifices for it. But in order to do this, something further is required. We want a new conception of God, the Father Himself. We have discovered that we are children of the Highest, but what is He? Not a benevolent Being who has put us here as professors and calls on us from the height of His superiority to atone our evil, which baffles our thought, but a Being who

displaces ideas by ideas, and forces by practice; that is to say, in other words, places the highest happiness in obtaining the grace of God by entire devotion, physical, mental, moral and spiritual."

It may be furtherably connected here that the so-called other path of "grace," which demands a sacrifice existing on the part of man, that he is not what he is, but God, makes all security unnecessary, renders a right, and moral responsibility a huge bugbear to an Admin. politician, himself wrote [This p. 272 of

Vol. I. Christian College Magazine]. But the path of Love to God as pointed out by Blakeley is the greatest incentive to virtue, and points man out to be a morally responsible and spiritual being in addition to the great background of emotion pushing him in every aspiration. When man and the universe are ever moved by emotion, the spirit of a cold and logical Deity, man becomes a more responsibly. So one with a heart throbbing the possibly creative such as Emily.

is Himself the heart of all that growing world, of it, and on it and opening for it, a supreme and infinite life who reasons : as to work and triumph with Him, to run again perpetually to higher life. A God who does with Himself suffer is not the God of this creation, nor can He command the enthusiastic devotion of men. To make self sacrifice we want really infinite self-sacrifice.

It causes us great surprise that even after centuries of intercourse between the East and the West, the conception of God as the Indian Vedānta has from eternity proclaimed forth to the world and which the Christian Saints have reiterated loudly in their turn,—the conception of God, which according to these saints is not a mere weaving of their human fancy, but one that is actually realized by the passing of their consciousness into the realms of the spirit, the very sacred revelation of the purified heart—should yet have escaped comprehension by the Western mind, as may be judged from Rev. Pridd's confession above. Take the idea of the "Sacrifice of God" for example. Shall we cite the *Parashu-Sūtra*, *Viśvā Peritpa*,¹ and *Hari-vamśa* ? &c., representing God as the Universal Sacrifice ? Shall we cite the *Śvetāśvaterepaniṣad* &c., representing Him as the Father Father ? Shall we cite *Tattvayogopaniṣad* &c., representing Him as He who suffers every day ? Shall we cite *Bhāṣya* &c., revealing Him as more suffering for the sorrows of mortals than they for themselves can ? Shall we cite all the *Prabandhas*, or revealing Divine Experiences of St. Namanāchya and other Saints of the Devid Land, representing Him as loving us infinitely more, or as much more indeed as He is greater than our little selves ? To cite them would now be profane. But let the reader refer for example to the several Topics of the work we are now introducing to them and ponder

1. See 3-4th aphoristic interpretations, beginning of the *Parashu-Sūtra* for example.

2. See *Harivamśa*, for *Dharmā*,

4th Chapter, meaning of the *Sacrifice*—*Har* and also the universal sacrificial nature of *Viśvā* Himself.

over the ideas contained therein. For their benefit we transcribe one verse taken from St. Namanikavala, and give its free paraphrase :—

உனது வாய்மையென்பு வென்றிருந்தது
 உமையே திருநெல்லைத்தாழங்குது
 உமையே திருநெல்லைத் திருநெல்லை
 உமையென்றது உனது உனது உமையே

[T. V. Namb. III. 24.]

"Holy Lord of the Hill of Vonditchabam !—Thou art the Lord of *hills*, the celestial, what glory doth that give Thee ? Who careth for such a Lord (*hill*, not *hill*) ? If Thou art the Lord of Heaven surrounded by Angels, Thy Light and their light all mingle into one light, and Thou art thus not mingled out in glory. But Thy light in the midst of our darkness, *low* alone, can so much the more bright be ; nay, the more glorified be by the back-ground, we present, of darkness ! Not by Thy Majesty art Thou great, but by Thy Grace, by Thy Condescension to us ! Not for Thy might art Thou adored, but by Thy Grace to Thy humble creatures, *unk* is narrow ! With Thee as unapproachable, unattainable and inviolable, concern we have none : but with Thee as the nearest, dearest and most potent to our heart and understanding is our concern ! With us *low*, *low* ! Thou full scope for Thy Grace ; there is Heaven, none ! Set then Thine eyes on my object *self* here : because the Way to the wayless ! Thus alone canst Thou be God indeed ! "

Nor has the Western Thinker as yet fully realised the Duty in the aspect of *Avatara*, or Incarnations, recognised but recently by such thinkers as Cardinal Newman, as the Doctrine purely original with the Hindus and adopted by the Christians.

15. In this work much light is also thrown on the point whether God is a mere *Principle* or *Power*. That He is *causally* both, is Ramanuja's decision, based on the Scriptures of the Saints and Sages preceding Him.

Rāmānuja, like his Holy Guru Yamundacharya, showed the impossibility of conceiving abstract Duty by the human mind, as it is constituted, for :-

अवेकैवविशेषोद्वि विराकारव्यापिकम् ॥

"By concrete pictures alone is our otherwise indefinite consciousness rendered definite; in other words, what is formless is by such pictures rendered into form."

He contended that the attempt to conceive Duty as an *Abstract Entity* is simply an impossibility. And it is not only our intellectual nature to which such a conception is impossible, but our moral nature also revolts from it. We believe that God holds an important personal relation to ourselves. He is our Creator, our Father, our Judge. We cannot think of these relations except as belonging to a Being who is most intimately linked to us. The idea therefore of an abstract, absolute, inconceivable Essence is impossible, and incompatible with ideas of relations such as those of Creator, Father, Judge, Donor &c. The so-called absoluteness as being the highest logical abstraction is to Rāmānuja unconceivable and illogical and endangers God's very existence. Further, we cannot know or conceive of an abstraction as divorced from every kind of relation. The relation of things is absolutely essential to knowledge. And again, this abstract Being cannot be God, because it cannot be a Cause; for as abstract, it cannot hold relations with concrete things; it is perfectly empty of all qualities, and therefore destitute of every thing which makes up man's idea of the Divine Being.

15. It was such philosophical arguments, the several Holy Scriptures extant in India have been quoted, and God is made visible therein in Forms emblematic of the several relations in which He stands to His Universe and His creatures dwelling therein. All the Saints and Sages paid their homage

here and realized God therein. One Form of Viṣṇu, for example, stands as the Symbol for many Universal Truths combined. His Kaustubha-gem is the chief part of His body, or His multitude of souls. The Śrivatsa mark is the chief part or the sum of non-intelligent material existences. The conch-shell and the lotus stand for the two-fold division of egoism. The discus stands for mind and motion. The necklace Paṇḍurāga is made up of the pearl, ruby, emerald, saffron and diamond—the emblems of the five elements. The sword Nandaka represents knowledge, sheathed in the scabbard of ignorance, and so on.¹

17. This work goes forth with our prayer that as religious truths are there shown as universal, harmony may for ever be established between man and man, for "Every Scripture inspired of God is profitable to teach, to reprove and to correct, and to instruct which is in righteousness" [2 Tim. 3—16]. That 'the theology of the Twentieth Century will probably be a composite of the different explanations of differing schools of western thought put together by the sympathetic combining mind' is the prophetic utterance of Rev. W. W. Peyton [p. 113, Contemp. Review for May 1900]. Though no country has been denied the privilege of producing haunts, some countries have by Providence been specially permitted to claim possession of the most divisions among them, to exercise such world-wide influence as to bring as many as possible of His straying flock back to His fold. The wisdom of this work is mainly based on the work of our work haunt, Narendrakūṭar, called *Timely-Hints* or *Dramatopadesha*, and on learned commentaries written under the inspiration and impulse given to religious thought, rightness of vision and love by Śrī Rādhācārya.

1. See *Śaṅkaradeva* XII 11, and 'the *Śaṅkaradeva*,' *Symbolism*, p. 117. Introduction to our "Holy Lives of" and Page 172, p. 156 f.

14. Finally, we must warn our Christian Brethren against falling into the error of supposing that the sublime Doctrines of Faith, Grace, Love, Salvation by mediation, and by atonement, Motherhood of God, Image-Worship, Incarnation-Doctrine &c. held by ancient Saints of India, must have been borrowed from Christian Scriptures, as Dr. Lortimer imagined Bhagavad-gītā as a borrowing from the Bible.¹ That the former is as much an anachronism as the latter is a gratuitous assumption, has been proved beyond all doubt, inasmuch as Lord Krishna antedates Jesus by nearly three thousand years.² And

1. (a) Professor Duxson, after duly considering the matter, says that "it is not impossible that the 23rd regatta which the Matsya Purāṇa gives to the Mahābhārata, may have elapsed up to the time from the year 1418 to the year 800 B. C." and that Parthasarathy commenced his reign in the former year." This negatived all possibility of the teaching of Krishna (who belonged to the generation that preceded Parthasarathy) having been borrowed from any Christian source." [H. Puri's *Yoga's Supplement to the Hinduism*, p. 25]

(4) The story of the Nalakhā-
raja was cited in the *Śaṅkha* of
Pāṇini, the great grammarian who
flourished in the 4th or 3rd cen-
tury, B. C., when neither the *Upani-
ṣads* nor the *Bṛhasphuṛa* of the
Yāgyavalki school had yet been re-
duced to writing. *‘Śaṅkha yadū-
bhāṣa arāṇa’* [Pāṇini vii. 3-30]
refers to Yādudhātva. *‘Śaṅkha
arāṇa Kuru Karābhāṣa’* [ibid. 1-3]
refers to Kuru. Yādudhātva’s ‘*an-
dha*’-*‘Vāṇdeva yadūbhāṣa’* [i-
3-35] refers to Arjuna and Vāṇdeva.

[=Kriegsmaschine] der, der, der, [F. Stoff]
Windscreen, Aircraft, and Motors. U.
Koch. Mannheim. B. 3. 1

(c) The date of the great War, according to the Hindu chronology goes further than five thousand years. But the date acknowledged by all the Oriental scholars is in the 14th cent. B. C. Happily we have some accounts of trustworthy historical records which with other proofs corroborate the latter as nearly accurate. We know for certain that Bhishma of Magadha, the contemporary of Krishna and the first descendant from a line of kings connected with the great War, lived in the 14th cent. B. C. If we allow an average period of 50 years for the reign of each of the 42 Kings, the Great War must have taken place in the 13th cent. B. C. and at any rate, it may be established that it is not after the 14th century B. C. *Foot note, p. 140, Vol. IV, *Śrīmadbhagavad-gītā*.

(2) See Foot note 2 Page 6, Introduction 1, "Five Topics" by Philip van Parijs.

our saint Narmada. He was born just forty three days after the Ascension of Krishna.¹ To silence all cross-bow on this unjust charge of plagiarism, which the West is so fond of unputting to the East, we shall satisfy ourselves by quoting one paragraph from an eminent scholar of the West itself, Samuel Johnson. He says in his *Oriental Religions*, p. 191, Vol. II :—

"In like manner the discovery by Christian scholars, in their study of Hindu Religion, of what they may regard as false heathen 'dogmas and dog presentations of Christian truths,'—such as trinity, atonement by the saint for the sinner, and salvation by the merits of the saint,—justifies no expectation that the Christian forms of these beliefs, as 'based on truth instead of dream,' must be recognised by the heathen mind as that for which it was yearning, and for which its way has been prepared. The monismists simply show that, even as believers in such conceptions and doctrinal forms, the Hindus can satisfy their desire through their own sacred books, legends and dogmatic constructions, without resorting to the Christian."²

How unjust, in the face of such array of facts, it is, on the part of Christian Authors, to write against the Hindus, on such terms as the following, will be plain to every impartial reader :—

"We hold that the 'Theology of nature' (Pantheism) shows powerful light on the being of a God, and even from its unaided demonstrations we can reach a considerable degree of probability, both for His moral and natural attributes. But when it undertakes the question between God and man, that is what it fails to be unspicable. It is baffled in all its attempts to decipher the state, and the prospects of man, viewed in the

¹ See our *Holy Lives of Saints*, Introd. "The Age 3."

² The reader may peruse the most interesting collection of evidence on this point made by our

Yinoma Brother Devan Bahadur B. Raghunatha Rao, in his article on "Yoda Religion," in the *Asya*, Madras, Vol. I.

relation of an offending subject, to an offended sovereign. It is a weak, ill-chosen character, and which it is wholly unable to dispute, is that which rests on the hopes and the destiny of our species. There is as it enough of manifestation to awaken the sense of "guilty," but not enough again to appease them. It excites and awfully excites a sense of wrong, but is vain do we listen for our automatic word of comfort, from any of its oracles. It is able to see the danger, but not the difference. It can excite the passions of the human spirit, but cannot quell them, knowing just enough to stir the perplexity at rest. It can state the difficulty, but cannot dissolve the difficulty, having just as much knowledge as to connect the problem, but not as much as might lead to the solution of the problem. There must be a measure of light, or do allow. Like the lurid gleam of a volcano, it is not a light which guides, but which bewilders and terrifies. It prompts the question but cannot furnish or frame the reply. Natural (Evilish) theology may see as much as shall draw forth the ancient interrogation :—"What shall I do to be saved?" The answer to this, comes from a higher theology." [Bridge Water Treatise. Vol. II. P. 194.]

But read this Ancient Wisdom and recall such ignorant and unjust impeachments.



THE DIVINE WISDOM OF THE DRAVIDA SAINTS,

Śrī-math Nanyarkovai ĩ manai.

'Soul for the Gracious' All I, I am,
For me or mine, I never am.'

TOPIC I.

What is True Renunciation?

What does 'Renunciation' mean? Is it possible to renounce the world? Is it possible to annihilate the world? Neither is possible, for in order to renounce the world, one must pass beyond its bounds, and in order to annihilate the world, one must be able to annihilate God's work.¹ But it may be suggested that renunciation could be effected by fleeing away from the haunts of men where ill abounds, and living in a forest in solitude where no temptations could come to molest. To this method of renunciation, however, the episodes of Āḍa Maṇḍia (or Jada-Bharata)² and of Saṁbhant prove contrary. For, the former, though he had renounced the world and was residing in the woods, was involved into ties of affection for a deer, and had consequently to retrace into the form of a deer. The latter (Saṁbhant), though he had abandoned the world and had lived a recluse in the wilderness, was, when he once went to

¹ This is a short rendering of Śrī. On Motherhood of God, vol. xiv. Pagan II.

[Also read Song XIII on the Brīhā or Para-Sānt, p. 1000. On Pagan a Tānāśānta.]

² A short rendering of Māyāpā.

³ For the story of Jada-Bhar-

ta, consult Vāḍa-Pāṇḍya, II-31; and also Māyāpā.

⁴ For the story of Saṁbhant, refer to Vāḍa-Pāṇḍya IV 2, and also Māyāpā, and also read a psychological discussion on this theme in Lāḍāśānta's Tānāśānta, Chet-pāṇḍya (Pāṇḍya's Yog's edition.)

better is a pond, engaged into admiring the worldly life which a mother-fish with its numerous progeny—playfully surrounding her—led therein. Heart thus lured, he entered into married life. So, true renunciation¹ is not secured by such bodily disengagements. True renunciation is of the mind. It consists in giving up the erroneous notions of 'I' and 'mine', entering in the mind, as St. Narendrakishôr² taught. [Drama-doparashad or Taravâgavath, I, a 3.]

‘*At parâpita parâpita
Parâpita parâpita
Parâpita.*’

‘The error of ‘I mine,’ ‘My-mine,’

With roots pluck out and join the Lord.’

‘I mine’ consists in misapprehending ‘body’ for ‘soul.’ ‘My mine’ consists in misapprehending all belongings appertaining to the body as soul’s own. Renunciation consists in the mind disengaging itself from these errors.³ Examples of such mental renunciation are found in King Janaka and Saint Kulasekaram⁴ as follow:—

Suka Rishi was once giving spiritual instruction to King Janaka and other Rishis congregated in the King’s palace. Suka all the time directed his glances to the King and not to the others. The others attributed this behaviour of Suka to worldly motives on his part in order to associate himself into

¹ Read the following verses dealing with this notion

ब्रह्मैवेति श्रुत्वा प्रसन्नोऽपि राजर्षिः ।

हृदये चान्दिव निवृत्तनाथः ।

सकृदिदमेव ब्रह्मैव विदध्यामीति ।

निवृत्तनाथं पृष्ट्वा राजा वचनम् ॥

[*Upanishads*—Chap. 12th, 13th & 14th.]

Read the most interesting Chapters II & III of *Upanishads*—

written by St. Narendrakishôr. In Ch. XI it is written: ‘A man should so mind free being quit of himself, that he, of his I and Me and Self and Mine, and the Mine, that in all things he should no more seek or regard himself than if he did not exist, etc.’

³ For the place where Royal Sants occupy in the History, refer to table annexed at end of introduction to this work.

the good graces of the King, and then to obtain from him worldly goods for his own benefit. Juka read into their thoughts, and in order to vindicate Jauaka's spiritual superiority over them all, and thus to justify his own particular attention to him, employed a test. He produced an illusion in which the Riksha² assembled near Mithila, the capital city of Jauaka, as well as their own retreats in the suburbs, in flames. Thereon the Riksha in panic ran in different directions, one crying: "Oh! my water jug is gone;" another: "Alas! My dear skin is burnt;" another: "My God! my poor robes have been done to ashes," yet another: "Lo! My couch has disappeared" and so on. Whereas King Jauaka sat in perfect unconcern and composure, and though he eyed all his Nine Treasures devoured by fire, before him very open, he yet quietly exclaimed: "If Mithila is burnt, it is Mithila burnt. What is it to me?" The Riksha, on the other hand, who flew to their retreats, found to their astonishment nothing burnt, but returned to Juka with heads bent down for shame.

"Do ye now see, Brethren," said Juka "the reason for my particular attention to Jauaka? His, indeed, is true renunciation."

Sacra Kalyāṇkara, (the King) also sang his true renunciation in his Parvāṇi Yāmanaka thus:—

"*கனகேன செவகந்தைத் திரை வரன வெண்கடைய*,"

"Desire I not bodily births

Which pumper to the waste of flesh" [IV. 1].

"*இன்பவழங்கு செவகந்து வினகரகம் வரன வெண்கடைய*

"Desire I not delights of sense

Not Son'srignty on't all this carth" [IV. 5]

¹ Means eyes and nose.

ச செ நிவிதவழங்கு "

² Fully Riksha (Rik): Menakha.
Dharmas. III. 4, which says:—

"*நிவிதவா வடிவவா*

the good Menakhaśāhī, 2nd
Aśoka's story Jauaka's grandson.

TOPIC 1.

The Natural Relation between God and Souls as between Lord and Lords.

"And now, His' sweet perfectness drew
To follow as His' servant true."

[Rāmāyaṇa IV., 4, 115.]

The above is part of Lakṣmīnārāyaṇ's speech to Hanumān in the Kishkindā Kāṇḍa, in reply to the latter's inquiry as to who they were and why they came to the forest.

Lakṣmīnārāyaṇ.—Kāma comes to the forest (for fourteen years) to fulfil as a dutiful son ought, the command of his father Dasaratha. Sītā follows him as a dutiful wife. Kāma thinks that I follow him as but an ordinary follower, induced more by my love for him as his younger brother.

Hanumān.—But, what are thy motives in following him?

Lakṣmīnārāyaṇ.—I follow Him, because I am not now but *Him* (=person and)?; and this union (as of subject and predicate) is further confirmed by the Divine perfections of His character captivating me to Himself. From the relation of this love of union, of esteem and of admiration, proceeds my service to Him,—service such that the natural rights Kāma has of braying and selling me, demand.

¹ i. e., Kāma's.

² This corresponds nearly to the Biblical expression—"Of whom, and through whom, and to whom are all things." [Rom. XI, 36]. W. Barclay, *ibid.*, 1. 1. 36, in his article "The Place of Agnosticism in Religion," p. 141, Vol. I. *Christian College Magazine* says:—"And if we will only busy, steadily, and reverently attend to and meditate upon the order of unity [i.e., the inner order of

consciousness, of righteousness, harmony, etc., inhering into it from a Being], in which these concrete [righteousness, holiness, truth, etc.] things, we shall, I feel confident, find that it will assume a majesty and authority before which our spirits will bow in humble adoration, and a reality before which all other notions will pale. It will more and more be seen to be the one eternal and necessary Being and all else to exist for the sake only."

Thus do I stand to Him, not in the mere relation of co-born brother (as he thinks), but as huge, vassal, servant to him;—as his vast possessions bearing the character of disposability at any and His sovereign will and pleasure.*

[*Vide Itag. Vāk, Itk. I, p. 97. "Uṅgarvān."* I, i. i.]²

TOPIC 3

God of Bliss and Love, or God of Affection.

St. Parikrama (Narendrakṣār)³ characterizes God as one with perfections (*śānta*), all of the nature of bliss and love.⁴ In the course of conversation, Śrī vatsākha-mara (Āśv.śr)⁵

1 This is illustrative of the inner vision of the disinterested lover of God, demanded of all who are of the faith of Rāmānuja, and embodied in the Holy Eight-Syllabled Mantra. [*vide m/m Tapat 18*]

2 Tādar says: "Much more we must accept[?] idea of prayer, that we may love God only because He is *lo*—*Śānta*—*śānta*."

3 In Theosophic German.

4 Cp. "Our Maker justly claimeth: would He said—"

"Is that the right of Providence is said." [Percy's Hermit.]

5 These refer to the Great, Good and Love of Great Narendrakṣār's Tiruvānāṁ. [Read inside.]

6 *Vide* Hymnology Table.

7 God supremely gladdened with (a) knowledge and (v) bliss. (a) and (v) are the primary attributes constituting the Glorified. They are the chief questions, indicative of His nature as (a) living, (a), (v) and (v) that answered to the Christian Trinity: (a) Son, (v) Holy Ghost, and (v) Father. St. Francis

de Sales writes in his "Treatise on Love of God" (p. 11)

"In the holy and vided Trinity, the Son,—the eternal word (*Vāk*) incarnate—is engendered by the Father (*Śānta*) and in the form of his knowledge (*Chit*) [knows the Father in the *Vāk*-parade], the Holy Ghost proceeds from the Father and the Son, and in the form of their mutual love (*Ananda*)."⁸ Thus ponder over the epithet *śānta*—*śānta*—*śānta* applied to the God-head.

Also *vide* pp. 4, 7 & 111. English translation (by the author) of Rāmānuja's Commentaries on Bhagavad Gītā.

Also *vide* Dr. F. R. Prince's "Creative and the Creative," esp. 287 to 291 Ch. 17 It. 11.

Also *vide* Tiruvānāṁ by Father: *śānta* Vāg p. 111, and J. H. Vallabha's "Light of Grace," p. 3, Note 2.

8 The best and chief example of its usage. [*vide* Rāmānuja Table.]

addressed *Prāṇa-pūjā* thus:—Is it not matter for congratulation that on Śr. Parāśara's authority, we have a God of attributes, which ought to silence all those who philosophise on a God devoid of attributes? Does not *Vishva Purāṇa* (VI. 3-84) corroborate this? "He is the Essence possessing all blissful perfections"? Does not *Karma*, in the *Bhishma Parva* of the *Mahābhārata*, say — "Were all the worlds assembled together, and were they all to praise the perfections of the great victorious *Vishnu* (born as *Krishna*, *Yama*'s son, bearing the discus, conch and mace) for a million million years, would it even then reach the end of exhaustion?" Did not *Lady Tārā* (among other things) tell *Viśa* her husband [*Rāmāyaṇa* IV. 13, 21]

"In Him the noblest glories meet"

Did not the royal guests, assembled at *Daganya*'s court, proclaim thus:—

"Each noblest gift of form and mind,
O Monarch, in thy Son we find.
Do thou the god-like virtues bear,
Which *Rāma* to our hearts endear
So richly blest with grace, none
In all the earth exceeds thy Son."

[*Rāmāyaṇa* II, *Caṇḍa*, 2.]

And does not *Yāgyamaṇya* *Muni*¹ (or *Āyamaññī*, the Guru of *Rāmānuja*) sum up in his *varṇa-māhātmya*,² &c., as follows:—

"He is one possessing an infinitude of super-excellent surpassing perfections commensurate to His Divine character?"

[*Vaid. Bhag. Vish.*, III. 1, p. 102. = *Upaniṣ.*,³ I, 1 : 1.]

¹ Who flourished in 944 A. D.
[*Vaid. Kāraṇika Table*.]

² The fifth *varṇa* in his *Śāstra*-*Śāstra*. [Engl. Trans. by *Prabhakara* *Tagore*.]

TOPIC 4.

God's Grace dispels Ignorance.

Nambhūdrī¹ explained the terms (a) *Jñānabodha*,² (b) *Āpta-
bhāgīna*³ and (c) *Viparīta-bhāva*⁴ thus:—

(a) Non-Apprehension—the error of taking the body for the soul.

(b) Wrong Apprehension—the error of owing allegiance to other gods but the one God.

(c) Reserved-Apprehension—the error of thinking that the soul is independent, (whereas it is dependent on God); and is self-enjoyable, (whereas its enjoyment belongs by right to God). This is the *Kevāli* or *Jyotiśa*⁵ class.]

Saint Parāśara exclaimed: “That I have been illuminated thus,—viz., (a), (b) & (c) annihilated without trace—is evidence of God's Free Grace—a gift of his Sovereign Charity.”

(Hlog: Vaid., Hk. I, p. 106. “Uyama,” I, 1-1.)

TOPIC 5.

Loving Service to God is the ‘all’ of Ishva.

Saint Narmadaśaṅkṛ's expression “wisdom love” (*vidyā-
prema*) has been expanded thus:—

(i) Interpretation.—God gave me ‘wisdom’ as also ‘love.’

and Interpretation by Parāśara Bhāṣṭya⁶.—“God gave me ‘loving wisdom’ or wisdom partaking of the nature of love (to God), vigorous from the very root like the tree *Karungī*.⁷ In ordinary cases, love of God is a growth from

¹ Flourished in 1171 A. C. (Fate Shrihari's Table.)

² For explanation of these terms vide Parāśaraśaṅkṛ's *Tattva-
traya*, pp. 28, 29, & 31 (Note 12.)

³ *Uday*, 248 Hk. G. 3 by Author.

⁴ The son of *Āśvattha*, flourished 1074 A. C. (Fate Shrihari's Table.)

⁵ *Jñāna* (Growth) or *Śraddha*, a heavy hard wood.

acts of virtue, but in the case of Narmadacharya, God's spontaneous Grace occupied the place of such acts and love, by man's self-effort; and love to God in our Saint's case is no other than the heart and mind perfectly disposed and attuned to the loving service of God.

3rd Interpretation:—They asked Erbhata whether St. Narmadacharya was one characterised by love to God (*Shakti*), or characterised by surrender to the will of God (*Prasada*). He replied that the Saint was the latter, or one whose will was conformable with God's, or who had surrendered his will entirely to Him; and that love to God in his case was simply a habit of his by which he sustained his being.¹ Ordinarily we can also be resigned to God's will, but employed too in obtaining food for six months or a year, whereas food, drink and every other luxury was in this saint, God Kṛishṇa Himself.²

[Bhag: Viṣṇu, p. 107, Bk. 1, "Uparva" 1.1 1.]

TOPIC 6.

God the Cause of Motion as well as Rest.

They asked Erbhata³ :—If all our actions or motions are dependent on God and therefore proceed from God, is God required again to bring our activity to rest?

Erbhata replied:—"Yes, God in all cases. Do you know not that Vipākranta was required to arrest the fall (or motion,)

¹ Flourished in 1026 A. C., contemporary, disciple and relative of Ramanuja [Fide Ramanuja Tattva.]

² Read Ch. : W. Theol: Quen :

³ Cp. "I cannot indeed to eat, and to drink with you but I am an insatiable man and drink, which cannot be seen by men [Tobias XII. 19.] Read St. John VI. 68-69

of Triptaku¹ from paradise (Svarga)² In the same manner, only God can give us rest or peace, (only He can so will, in other words, we are entirely in His hands for our salvation and all the processes previous to this by which He brings about such a consummation)."³

[Ethag. Vish. Bh. I. p. 149. "Nirāṇana" ? 1.5.]

TOPIC 7.

The Chief Characteristic of Truly Real.

Naṭṭya⁴ often expressed — "Any one can test himself whether he be a real Vaidhara⁵ or no. If, when among others' advices or adversity his pity be excited, and he do espouse "oh", he may know himself as a true Vaidhara⁶, but if his breast be steeled against others' tribulation and further irritated by emotions of vile pleasure tingling up at its sight, he may know himself as not belonging to such a holy band. To be a Vaidhara⁷ is to belong to God, and not man. To belong to God is to be like God Himself, *et*, conform to the

1 Triptaku is a king of the solar line seventh in descent from Hrishikesh. He appeared to his lovely Chaplain Vasudhara to help him ponder a rite to win him a way to heaven above, but Vasudhara as well as his hundred sons, to whom also he returns the king again, possessed such a request as beyond his scope and a disengagement of the law of the world. Triptaku replying that he would let alone to them and seek others' aid, was caused to turn into a vile Chakraka name. He ever sought Vasudhara, who, by the power of his passion, had Triptaku second become. But Indra, the Lord cried:—

'With thy best speed Triptaku, Son. There is no house prepared for thee! By thy great master's curse brought
for

the, falling headlong, with sword gn.⁸ And screaming in his swift descent 'Ti, save me Heaven' down he went, And Vasudhara heard his cry, And smote of him falling from deity, And giving all his passion away Cried out in fury, 'Stay, O Stay' [Bhāgavata I, 27 to 30.]

2 Read 'Cyakara-Sangraha,' by Yashodhara.

3 For Karmacharya Table.

4 Vasudhara conceives God as his all-pervasive character, or omnipresence. And as a Vasudhara is one who always realises such Presence, or walks in such Presence. When He so realises, he can be but friendly to all. Vasudhara briefly means Godly. [Read Ch. I, Old Testament, p. 223, Vol. I., Robinson, Christian and Religious Professions].

ideals which He has preached and practised; one of these ideals being to be "The Friend of all Creatures."¹

[Bhag. Vish., Bk. 1, pp. 258-259. "Vidurañ."]

TOPIC 4.

The Beauty of God.

Bhaktīrāya, as he went one day, found a certain man returning from the (Kāveri) river in the company of a sweet-eyed damsel, and as he walked along, he screened her lovely eyes in eager solicitude, against any accident (such as dust, glare, &c.) happening to them. Bhaktīrāya accosted him and asked:—

"Friend! What indueth thee to be so attentive to her?"

"Oh! thy eyes are so lovely, so delicate and charming—"

"Bhaktīrāya." Is it for these eyes thy heart is so vanquished? Supposing I should show you more beautiful eyes?"

So saying, he took the man into the Temple at Srirangam² and directed his attention to the Divine eyes of Kāngarāthas there. Forthwith the man became so enamoured of the Divine that he renounced his carnal love for spiritual love.

(This anecdote is typical of the sacrifice of worldly appetites to the surpassing love and beauty of God, or supreme preference to God as against the adulterations of sense and disposal of the heart to earthly things.)

[Bhag. Vish., Bk. 1, p. 259. "Vidurañ" 1. 2 :]

TOPIC 5.

Whatag Man to Wisdom by short ways and means; or heart turned to God by a Clever piece of Policy.

Saint Namanādhvār exhorted men to surrender themselves to "Him who is the Creator of Heaven" (= ॐ ॐ ॐ ॐ ॐ) in

¹ Vide Bhag. Gt. T., 22, by the Author.

of these terms, *madhuryā* "Sweetness" or "charm" by a *Radha*†.

² For the metric significance

[P. M. Anuband India, Vol. I.]

Draupadipanchad L, 1-1, "Vidura." If it be questioned why our Saint did not directly say "Nityāyuga" at once, it is answered that the reason is to refrain from revealing the Holy Name at once, but to adopt this circumlocutory (or periphrastic) style, is to set the mind on to require 'Who the "Grantor of Heaven" is and so on gradually lead it to the knowledge of the Highest Mystery. That otherwise the mind that is filled with worldly concerns is naturally averse to such spiritual investigations is illustrated by the story of Janamejaya and Vashampayana.

Rishi Vashampayana proposed to King Janamejaya (the son of Parikshit) that he may hear the whole of the Mahābhārata story from one end to the other

King : " Sure, I have no leisure."

Rishi . " Canst thou not listen to one Chapter thereof?"

King . " Can't spare time for that even, Sir!"

Rishi . " What, hast thou no time to hear one Verse at least?"

King . " In that case, Sir, go on, I am willing."

The Rishi began :—

दुर्योधनौ पुष्यौ मुदी दुर्योधनदशाननी ।

गोमर्हं वनमङ्गल्यं दृष्ट्वापुष्टं पुनःपुनः ॥

" Duryodhana and Kivaga,

Blockheads are these two men,

" Capture of knee" and " Ruin of grove?"

Seeing, is now again."

On hearing this, Janamejaya began to ask. " Holy Sir! what is " Capture of knee" ?," what is " Ruin of grove" ?" and so on, till he fully mislay himself as to what the meanings of

1. This has reference to the Capture of Virata's knee by Duryodhana narrated in Mahābh.

2. This is with reference to the oranges mentioned by Bhārata in the Arjuna Yama of Bhāgava (Bhāg-pura. 7.)

these passages were, he had to hear from Varuṇapāyana, the whole of the Mahābhārata and Rāmāyaṇa.¹

[Itag. Vish., Bk. 1, p. 197. "Vidama" I, 1-2.]

TOPIC 10

The forgetting God and re-collecting Him.

*Nakṣya*² said,—

"A merchant left his home for earning money, when his wife was pregnant. Much time passed before he returned. She gave birth to a son. He grew and traded and also left home for trading. It happened by accident, that both of them (but unknown to each other as father and son), simultaneously purchased goods and stored them under one shed. The shed was narrow to hold them all. A quarrel arose, and grew and grew so much so in warmth that the one wished to take the head of the other. A third person who knew both chanced to alight on the spot, and said,—'Thou art your father; 'this is your son.' Immediately they ceased hostilities, and remorsefully repenting for what had happened joined their goods into one stock, having now but one interest, and the recognized relation of father and son restoring to the father the function of the protector, and to the son that of the protected."

Thus have we forgotten our kinship to God. As soon as that is recognized, we become His own, all our interests blend in His; the abyss is bridged that separates Him from us, by virtue of His Majesty and Sovereignty over the material and the spiritual Universes and by reason of our littleness and poverty of resources. The very thought of His Supreme

¹ Cf. how Maṇuśekhā Kamda by reciting our name from this [Bh. Praj., etc., 13-2] to Alexander he made him to read the whole and converted him. And also up. here by the

metals of one vessel, by Mahābhārata, etc., 'vishānaka, etc.' Rāmaṇja's further inquiries were revised.

² Flattered 1084 A. C. [Fide Rāmānaka Table.]

Immense Majesty doth cause a fear that our insignificance is of no account in His calculation, just as a bit of straw, drifting on the bosom of the vast ocean, is borne back to the shore, created on a curling surf. But not so; as soon as we realise that He is our Rightful Ruler and Constituted Sovereign, having all as—and therefore ourselves included in—His possessions, we are also thus rightfully entitled and constitutedly fit to approach Him in love, without fear¹ of such vast distance existing between Him and us, as between the ocean and the shore².

[Ulag. Vish., Bk. I, pp: 213 214. "Aradhya" l. 2-3.]

TOPIC II.

Fear of God how converted to Love of God.

Rāṅṅiyar "A certain prince saw a garden but feared to enter it. But as soon as some one said,—“This garden belongs to thy father, the king,” all fear vanished, he entered, roamed and enjoyed there at pleasure. So doth our fear to approach the Almighty vanish as soon as we realise that we are His Children (or natural objects of His boundless love)³.”⁴

[Ulag. Vish., Bk. I, p. 214. "Aradhya" l. 2-3.]

¹ Cp. "The fear of God is wisdom's root."

The love of God is wisdom's fruit."

Cp. *Bhagavata*, vii. 9-10/17-18, 42.

² Cp. To know, to love and to serve God is what Vedānta teaches, according to Wadsworth. To love God is the first requirement of the Bk. [vide *Yatī*, vol. II, 37, 38]. Dr. Pinnock-Salmon says—

"Ah! Therefore, it appears, if I may dare to say so, that the heart of God is passionately concerned of ours. Would it not have been a sufficient answer to point us to love Him? No, such a proposition was not sufficiently descriptive of

the tenderness and ardour of His Divine heart; an explicit command to love Him with all our strength was necessary; God neither the greatness of God nor the meanness of man which usually renders us at such a distance from the Divinity, or any other pretext whatsoever should deter us from fulfilling a duty which he wished to render us imperative" (vii., to love Him above all [pp. 66-67]. A Treatise on the Love of God.)

³ *Śaṅkara*, 'Śaṅkara, Parāśara', pp. 395-400, *Śaṅkara's Six Systems of Indian Philosophy*.

Cp. P 184, Vol. IV., *Saṅkara's Dīpikā, Śrīmadbhagavadgītā*, by J. M. K.

TOPIC 11.

Meeting the Saviour is a gain to faith.

On a certain birth-day of Śaṭ Rāmaṅga, the ascetic Kuṁṁṁ-
ra Jyotiṁ reverently approached His Holiness. Rāmaṅga calling
him by his dear name of Śaṅgaṁ-paṭṭa, said—"Śaṅgaṁ-paṭṭa
dost thou know that this is my birthday?" Not understanding
what Rāmaṅga imported by this, Paṭṭa remained silent.
Rāmaṅga broke the silence then—"As soon as we drop the
body, salvation certain waits at our door, only the days that
intervene stand as the obstacle. And therefore, is not crossing
over one year of this obstacle jubily significant? Dost thou
not think 'that this is something good?'"

[*Chag Vach.*, Bk. I, pp. 116-117 "*Chāṭṭaṅga*," I, 1-4.]

TOPIC 12.

It seems for anxiety when true blackly with God is once recognized.

Kabīr once explained Śa. Nāṁakīshī's passage
"Thou hast but to number thy remaining days" (I. 10. Turn-

1 Op. (a) "The human personality as we find with the body, death is indeed an expansion of it, death is an epoch in which we become aware of ampler ranges." [*p. 704, Contemp. Review*, for May 1909.]

(b) "I had presumed, not even God, that as creature a human, that our last end, there may be our rest. O that the words of grace would blow that we might not more swiftly over this broad sea to our eternal home! Another day is gone, another week is passed, another year is told. Aligned to God then, we are nearer to the end. It comes swiftly, yet it comes slowly too. Come it must, and then it will all be but a dream to look back upon." [*Dr. W. Fisher's Creed and Creedless*, p. 364, Ch. 11, Bk. 11.]

(c) "As for your soul, it is above the law of death." [*P. 180 Rev. J. Rutherford's School Letters*.]

(d) "If death, which is before

you and us all, were any other thing but a fearful dissolution and a change, not a destruction of life, it would seem a hard voyage to go through such a mad and dark track, as thorny a valley, as is the wagon of life, but I am confident the way ye know, though your feet never tread on that black shadow, the leap of life is given to you." [*P. 127 B. 1101*.]

(e) "We die in the best state of being, &c." [*P. 384, Creed and the Creedless*, by Fisher.]

(f) "O, great vision, that immortal soul ascends our dearest enjoyments that we wait for, when we shall be lifted and steeped soul and body, down in the depths of glory here of home! O time, I say, run fast! O moments, speed your pace!" [*P. 215, David B. Rutherford's Letters to the Living*.]

(g) Basil W. Whistman's Death Carol.

vid-moah.) thus :—“ When the cause has ceased, has not the effect ceased? May not that be considered as having come to our hands? Is there any more cause for anxiety? (The cause here is sin or ignorance which has bound us to an unchristian detestable body, so that when sin has ceased, no more of embodied existence is in store. Sin has ceased as soon as we have realised our true relationship with God, viz., He as the Proprietor and we as His property.

[Haug. Vish., Ek. 1, p. 117. “Oshaga,” l. 19.]

TOPIC II.

The Holy Eight-Syllabled Mantra,* a precious Truth for the Aspiring.

St. Narmādhara :—

“Soak ye, of Nīchāya, His Feet,
Of Ganga 'yond corpse, the Seat;
The Sum of countless souls,—corpse;
To Him, an Idemata, beathic.”

[Tiruvāimozhi l. 2.10 “Eṭ-paraikku.”]

1 This Mystery called the Ash-
pānāra¹ is revealed in the Nāṭi-
pāraṇāṭi or Ash-śānti Upani-
ṣad. The man devoted to it
which is one to eternally split
away the nine levels of relation
existing between God and man—
God the (1) Self (A) ; as the (2)
Father (A) ; (3) that all souls exist
for Him as (A) ; (4) Spirit (U) ; (5)
the conscious soul (N) ; (6) God,
man, the soul His śānti (as man)
(7) Soul as his body (man) ; (8)
that a Son or Prop., and (9) God
the Nāṭya (of man and all) (as man)

[Fide p. 3 on Hinduism or the
Vedas Saṅgṛāha, by S. Parthasarathy
Swāmi.]

This is the Mantra, in form
which, Rāmānjanā revealed to
him at the door of the Guru
Tirukāṭṭi-śrī-Nāṭya who revealed

it to him under promise of secrecy,
but he who Rāmānjanā did then he
told in the nearest words of Jaimi-
niani :—“ It is told of Śrī Rāmā-
njanā that a Mantra was once
given him by his Guru, and he asked
what would happen if he told it to
another. “Thou wilt die,” was the
answer. “And what wilt happen
to the man who hears it?” “He will
be liberated.” Thus you see the
devotion of Śrī Rāmānjanā, and flying
to the top of a tower, he shouted out
the Mantra to the crowded streets
below, daring what happened to
himself, so that others should be set
free from sin and sorrow. There is
the typical devotee, here the Lover
transformed into the Master of the
Beloved.” [“The Value of Devot-
ion” Thiruv. Saṅgṛāha, May 1924,
p. 278.] [Fide Nāṭya 96, p. 140, Tāgā
Parthasarathy's Eng. Tiruvāimozhi.]

Āśvārā, who was teaching his sons Bhārta and Śrīkrishṇa, stopped short as soon as he came to the Śaśana, and ordered them to go and learn its Holy Sense from their Pastor Embār, but as they were leaving, he called them back —

"Sons, stay! we do not know who may live and who may die the next moment. Life is so uncertain. Remain therefore and hear the secret of this verse from myself." He instructed them the Holy Eight-Syllabled Mantra, and told them to consider the above Śāstra as explanatory of this Holy Prayer (The first order "to go" implies the gravity of secrets contained in the Prayer and worthy of being imparted by the constituted Guru; the countermand "to stay" implies that not a moment should be lost in learning the Science that will lead us to God.)

[Bhag : Viśh, Bk. I, P. 208. "Eṣ-parakā."]

TOPIC 14.

God is near and easy. Only we have to understand Him.

Rāmānjan to Embār :—

St. Nārāyaṇachār has so far taught us that Great is God and therefore He is Worthy of Worship. But we may ask the saint :—"How is that possible, as if a lame individual were asked to mount an elephant?" To this, the saint would reply thus :—"Not so, if the elephant itself laid down, so as to allow the lame man to ride it, then God though great is accessible." Think of the Avatāra (or Incarnations where God sacrifices Himself for man). Those who fail to recognise in it the Almighty, go the wrong way, but other fortunate men go into transports of joy at seeing the Almighty thus descending to man. Then, Embār! belongs to the latter holy band. Charitable men dig tanks for example; one man drowns himself to death therein, whereas another allays his thirst therefrom. Avatāra is like the tank. A lamp is lighted. The winged ants (cōṭṭi) rush into

It and die; at the same time, we do make use of the same light for various useful purposes. Avatāra is like the lamp. ("God is not away from us, He is with us always" is the import of this analogy.)¹

[Bhag. Vish. Bk. I. Pp. 255—260. "Paradise"].

REFR 18.

Self's impotence to save souls.

Tiruk kurugolppala Pīṭṭā (the writer of the Sans. Commentary on St. Nannalār's Tirukki-Mozai), used to say thus on the event of Lord Kṛṣṇa stealing butter —

“¹ (40) “What we say is true; it is known to Him who made our interior nature. He who made us is present with us though we are alone.”

[The ‘Sageena Prasa’ 8000 B.C.]

(41) The modern scientific religious spirit wants such a God, for says Ben. E. J. Frapp. E. A., of Dr. Hartmann's *System of Philosophy*. — “But, rightly interpreted, a philosophy that teaches the divine in all souls, that reverences authority for good in every heart and conscience and proclaims on a new and deep sense, the Fatherhood of God to all men and women as the recognition of universal rights and sacred obligations, compared with which the rights and obligations of possession, blood, race, rank and education are altogether secondary. The religious future is with those who feel and enter this, and make great sacrifices for it.

But in order to do this, something further is required. We need a new conception of God the Father Himself

We have discovered that we are children of the Highest; but what is He? Not a benevolent Being who has put us here on probation and takes us up from the heights of His supremacy to exorcise evil which baffles our thoughts, but a Being who is Himself at the heart of all this grimy world, of it and in it and, speaking for it, a supreme and infinite Hero (like the Avatāra) who assumes us in work and triumph with Him, and dying, as it were, with Him, to rise again perpetually as higher life. A God who does not Himself suffer, is not the God of this creation nor can He command the enthusiastic devotion of men. To make self-sacrifices we must worship Infinite Self sacrifice.” [“Theism and Pantheism” by Dr. A. Welf, P. 124, *Theist. Review* for May 1900.]

(42) “Then wouldn't you make Me if thou didn't already possess Me. Therefore do not be sorry when I seem still far off. [P. 16. *Paradise Thoughts*].

Cp. Bk. I. 10. 20, “Nātham in adhye Śu.”

"He would not wait till the churning was over, but would impatiently thrust Himself between and by His (Jing's) fingers on the half-made (creamy) butter, like hungry men not waiting till food was fully cooked, but eating it up half-cooked and half-uncooked."¹

[Bhag: Vish. Vol. I. P. 274. "Paradau."]

TOPIC 17.

The virtue of mediation.

Nakhyat submitted this question to Bhaskarya. —

"For salvation, is it not enough to resort directly to the Universal Lord; why should it be necessary to go to Him by mediation of the Mother?" To which Bhaskarya replied:—In nature we know the protection the mother affords to a child when it is found guilty and the father is thereby angry. The mother knows exactly the opportunity when the father is in the proper mood to be appeased and made to forgive the child, and restore her natural love for him. Even so is the case with God in protecting His creatures. As Father, He is the Judge, as Mother

¹ The extreme meaning of this butter-making event (on which the Christian missionaries delight to put such various constructions) is that God incarnates among men, and is so full of love for them that he takes their butter, even unswayed. Butter is put into pot and hung up on hanging hooks of rope (yugam-bina). The network upr-bolts the body; butter is in the web, the act of weaving, the web-bolts on the part of God to save the soul, crucifixion, Bhava-property. That (1) God desires to be offered the food of His servants; that (2) He is ever active in the function of devotion, are the two truths assem-

plished by the standing act of the Holy Incarnation. [Read our Bhagavad Gita with commentaries. IX-28; Patras 42."] In Bhag. Per. X, Butter (being the essence) explained as Bhava-Tatva or Theosophy. With exp. Cp. "God desiring and man withholding, and then God getting, as it were, by stealth or by cover, less than a taste of His due from him than a taste of His creation, and then as it were spreading Himself out in a kind of joyous triumph at his success."

[Dr P. W. Patra, Ch. I. Sh. II. Creator and Creation.]

[Read: P: 12: "The Holy Love of the Divine."]

He is the Forgiver " [This is the Principle of vicarious redemption, and the Quality of mercy existing in God is overflowing.] "

(Bibag: Vakh. Bk. I. P. 310 "a)lts ")

I think may be written on the two-fold aspect of God here figuratively exemplified, the two-fold aspect of Fatherhood and Motherhood. This is the meaning of the holy formula: " *Q'man S'etepan*." Read P. 4, B'agavad Gt. (p. 484th), footnote 1. The Scholopendriah I begin with: "Mother (matr)" in Sh. Gt. II. 17, K'ashpa only Himself "Mother" being every expression of that Universal Truth, the meaning is found on p. 1241, Vol. II, Chicago Parliament of Religions, by B. B. Fagerhar — "The first ideal of the Southern Baptist is the ideal of the motherhood of God. * * * the world has yet to understand and realize as it never has in the past, the tender and loving relationship that exists between married and their Supreme Universal Divine Mother. O! What a world of thought and feeling is revealed as that one monosyllabic word 'Ma' (matr). * * * Words cannot describe, hearts cannot conceive of the tender and self-sacrificing love of a human mother. Of all human relationships that of mother to her children is the most moral and elevating relation and yet our frail and feeble human mother is nothing as compared with the Divine Mother of the entire humanity, who is the primal source of all love, all mercy and all purity."

Mother represents the principle of mediation or the Christ. In this

principle, are all the agents of God appointed by him for salvation, agents intervening between man and God. Says Fr. de Sales in His "Love of God" Preface, P. XXVIII. — "It is a vain delusion to imagine we have the Lord for our Father, unless we recognize the church as our mother." Read Vakh. Par. for a vivid description of the Father and Mother principles blended in nature. Read pp. 1428 Chicago Parl. of Rel. Vol. II, Bannister's Religion by A. Fagerhar's Tapt — The Universal Mother, Initiator, the Faith or Personal Energy of Truths (the latter denoted with Supreme Duty) is Lady and Goddess of the world, and the medium between God and the Soul. She checks us and stays up Divine Mercy and Love for sinners. In her incarnation as Mary, the bride of Jesus, she is specially to be venerated as our Lady of Grace and Mercy. She is the Beloved of the Lord incarnate in Jesus. She converts the soul by her mercy and the Lord by her beauty." Fr. de Sales says — "Strength (Father) is tempered by weakness (Mother) and weakness is supported by strength. One stimulates, the other persuades." [7 Th. ch. XII. Sh. II.] Vakh. *Q'el-Edin* with relationship, by Hail Mother, end of Vol. IV. K'ashpa I. Big Vakh, pp. 1441; and also *Lebshin-tanun* of P'elsharova. The idea of motherhood is found in the First scrip-

TOPIC 12.

God as Love contrasted with God as Supreme etc.

As long as St. Nansenichivir confined himself to discourse on Divinity in its aspect of the Exalted, the Worship-worthy, and the Approachable, to the exclusion of abhorrent earthly objects, which ordinarly absorb the attention of non-Godward man, a disciple approvingly listened to it, his approbation taking the form .—" The theme is one worthy of the acceptance of the world-weary, so long as it treats of the Almighty in His Sublime character; therefore I listen to it as a sensible man ought to." But as soon as the Saint changed the Divine discourse into the form of love to God, and that love treated by analogies taken from the experiences of mankind in the world, and that love treated specially in its relation as Lover and the Beloved, or as Mistress and Spouse, as between soul and God, the disciple turned away from it thinking that this kind of treatment was a shock to good taste, outrage to his wisdom, and a violence to his common sense. He forthwith left the place murmuring that the discourse had assumed the character of a sentimentist's love conversation. The holy author of the exposition of this *Arava* love, viz., Nalilyar exclaimed .—" What an unfortunate man this, that he should have failed to realize in his heart the deep

love as shown by Annea Rensel in her "Kromagrisman" (1877) (a) P 10-11.) The wisdom, the primordial Wisdom, or Mind by which the world was made. This is Aravall (sounding almost like Rensel a name of Latvian?), of whom it is written to rescue the life (to increase it) Aravall came with wealth, the good and true mind; she, the prevailing one, created the material world" [Excerpt on the Parth by Dr. Hump.] In later days Aravall became identified with her creation, and was worship-

ped as the goddess of the Parth, but of more she comprised the Trinity. (b) " These four persons first called I thou, I thou; I thou, and great too thou, Aravall?" [Dr. Hill's Giddis P 343.]

Also read "Green Hymns, P 87, by Hind; Rudolf Clausen's Autobiography as Motherhood, and his Description on the Feast of the Holy, Parthian's Top's Tetracyclics, P 108. [It is as always readable in his books. The Gitta she has in his books. [John L. 18.]

holier sense of our sacred discourse¹, that he should have failed to see in it the explanation of the mysterious Divine Love (Bhakti) contained in the correspondence of the *Bṛhadāraṇyaka-sūtra*, [Maṣṭreyī Bṛhmagā, 44. —"He is to be lovingly, intensely meditated on (Nidhidhyāyārta, yab.)"²

[Bhag. Veda. Bk. I, P. 326 = Aṅgira,"]

¹ Cp. "Why then did they not believe? Because their will was too vitiated to relish the mystery of Faith and therefore they remained incredulous. Their understanding felt the force of the arguments for believing, but their hearts were insensible to the motives from which that belief should spring; and it was on this account they refused to yield." [Treatise on Love of God by St. Fr. de Sales, p. 64, Ch. XIV., Bk. II.]

² Cp. Bṛ. Yaj. "Ekaḥ Akṣaraḥ prapya IX. 32-4—"God is to be loved even as the maiden her most loved." (2) Bh. Gā. IX-29: "Who-
as worship He in love, they are in He and I in them." (meaning that the union brought by love is so firm.) (3) Bh. Gā. X-9: "My loved's thoughts are riveted on Me, their life is united in Me, their conversation is about Me—full of mutual enlightenment and entertainment. By this they derive contentment and repose"—freely paraphrased, (4) Bh. U. p. 26-27: "God (atma), the Subject of (thy) instruction, is below, is above, is before, is behind, is up; He is all. Whom seek thou, thinkst thou, wilt thou, lovest thou, overcomest thou, overth (Bhikṣu) in Him, and is possessor of Divine Vismahana." ["Achita

Amāharaḥ de."]. Fide Bādgurāḥ.—
"X 32-3" Ekaḥ akṣaraḥ ekaḥ
"He loves with their intimacies."

Foras facit theopras; runs the Latin saying: True religion is more of the heart than of the head. To him whose heart has not expanded to divine love, the intellectualism gives satisfaction (as is the typical case of the sceptic running away from the Divine love discussed). St. Augustine said,—"Quid est credere in Deum? credere aures, credere delicta, credere in rem ire, et apud membris incorporari." meaning what is to believe in God? Believing is loving (with passionate warmth—the love of amorous Bhakti-rūp-ānanda-Bhāva) Believing is loving (with reasoned attachment—the love of vidya) Believing is to pass into Him, to be incorporated with His members." The God here-discussed (the Jīvaiva or Jadaiva Śakta) is respectful and volitional. Their emotional enthusiasm had lost a facile echo in the circumstances of the Western Church. A few specimens of the letter, and of the relation in which God is spoken of as Spouse, will have sufficed.—Christ and (v. 26) Matt. 22-32, Mark 12-30, Luke 2-37.—"Then shall love the Lord thy God with

all thy heart and with all thy soul, and with all thy mind, and with all thy might." Rabbi Akiba (P. 104, Talmud) says on this —
 "With all thy heart" = With thy preparations towards good and towards evil.

"With all thy soul" = Even though he should demand thy life.

"With all thy might" = With thy personal possessions.

[Such a love is characterized as "The Ideal" rule (P. 111, 114-12).]
 Page 11. Excerpt from the "Letters of a Mystic of the Present Day."

Love, who by Thyself art blessing
 Every thought and wish of mine;
 Love, which round my heart art
 winding
 Hidden cords of strength Divine;
 Love, I yield myself to Thee
 Thine for ever more to be."—
 Sweden.

Page 83-84: I. We know Him as our Father; that is our Regeneration. [Cp. P. 101, Rule: Cp.]

II. We know Him as our Spouse or Consanguinity; that is the marriage of Regeneration. [Read the Epistle called *From within*.]

III. We know Him as the Universal Life (Yeshua) in His manifold operations and fruits through us, that we see and know Him in the Outgoing of His love.

Page 82:—"He is the One Husband to whom St. Paul, a true friend of the Bridgroom, said he had espoused the Church" (E. G., 1-2). It is because we all have one Husband the Lord-Spirit, that there is unity in the multiplicity of the one Body. If we endeavor to form alliances with other spirits than the One Lord-Spirit, we shall only continue in incom-

pleteness and division. In that One Lord-Spirit we shall all find our complement, and life will come as such in the spirit of our hearts and make us each perfect in sympathy of perception, affection and action, with the Head and Members of the Whole Body."

Page 86-87: Can it really be called knowledge, I mean, in the full sense of the word, if it be less than an intelligent and sympathetic fellowship with the Universal Spirit? Is it not an intellectual apprehension of something which is far off, rather than an intimate fellowship with Some One very nigh? "The Lord" to me means the Universal, tender, sympathizing all-pervading Word. The word which expresses what I understand it to mean in Sweden, in his ideal sense of Guide, Sympathizer and Supporter, on whom every human heart in its weakness, uncomprehended ignorance may lean, in sure and certain confidence of being made entirely One with the Wisdom, Love, and Power of the Most High in Whom "we live and move and have our being."

From the Perfect Way or the Pathway of Christ:—

Page 46: "God is Love". And Love is that which not merely creates and after brief career reproduces and dissolves; but which sustains, renews, perfects and perpetuates."

Page 230: "O God of my Soul" would God I were one with Thee, even though it were in death!"

"Thou hast all of my love, my desire, and my power:

Yes, my life is mingled with Thine, and a gaze forth with Thee!

TOPIC II.

Self's Grace alone can crown personal effort.

Two devout men at Tiruk-kottiyar met at a bathing ghāt. One of them Turk Ishvān said thus to Kōjari Yāshvān —
 "Think not, friend! that my sin will be washed by dipping in these waters once and twice. Unless the grace of God in the

Behold! Love is a ransom, and the tears shed are prayers.

Mark is Love's secret, and the mystery of the communion of saints.

Love enliveneth, Love lifteth up, Love enlighteneth, Love adorneth both.

[*Thamar & Example—Devotion of Christ*—by John Pape, London, Elliot & Co. p. 217]—

Ch. I. N. Y. 18 113 Divine Monismism — "Dearest Jesus, most beloved Spouse of my soul, supreme source of light and love, and sovereign Lord of universal nature! * * * when shall I live, in the Love of Thee, all perceptions of myself, and have no sense of any being but Thee."

Ch. I. No. 21, p. 126 (14). — "Oh, faithful soul! dispose thy heart for the reception of the Bridegroom."

Dr. Francis de Sales has written "A Treatise on the Love of God". Among many things, he says (Ch. IX. Book I. p. 20-21).—"This growing (Solomon), in order to facilitate the contemplation of that spiritual love which is maintained by a faithful correspondence between our hearts and the inspirations of grace, represents the Divine Love and His chosen Spouse under the figure of a faithful shepherd and chosen shepherdess, whose mutual

affection he denotes.

The shepherdess first appears in the poem. Solomon, in a transport of love, puts these words in his mouth. Let him kiss me with the kiss of his mouth. Read the whole of Solomon's Song or the Canticle of Canticles" and Jacquette's *Chambers*, translated by Edwin Arden.

"The virgins would seek him about the Bridegroom. They would embrace and take hold of him and not let him go." (P. 124; Rev. J. Richardson's Select Lessons.)

If the Christian Monismists should still persist in misrepresenting Lord Krishna, the Lord of Love, here is one countryman of their own nation, Mr. E. E. Hardy, saying thus in p. 21 of his *Krishna Bhakti*—

"The playing of Krishna with the shepherdesses as described in the *Vishnu Purāṇa* and elsewhere, perhaps no Hindu allegory has been so exposed, it has been made by some few deluded people of India, as similar allegories have in other countries an access for Roman under the cloak of religion. It has been used by the Jesuits, by missionaries and others, as a weapon of hostile criticism against Hindu religion. We may safely assert that none of these have read the

shape of the discus in His hand descend and destroy it, no personal exertion (without grace) is of the least efficacy."

[*Ching Yieh Hk* L. P. 344. L. 4 : "En-geyyk."]

TOPIC 21.

What faith absence of God dignify

So, Nammikhi, for thus sang (144 Tervik Mocher) :—

"Ye Chakras ikh' birds," of sapphire hue,
Tell Him the tidings of my flame, will you ?
How He, aware that I must cease to live
Can still depart from me ? Doth He believe
When His hath proved to me the joys of love
Is laden with His cloud-like¹ body 'bove,—

adiphas, but merely depicts some means to destroy people's notions in order to advocate their own. These might be better employed in pointing out the intrinsic fallacies of the allegory (*Pidr* "Arise ye from slumber") by which they would denigrate both themselves and the people with whom they come in contact. "Love is one, whether it be called that of Christ, Krishna or any other individualized expression of Truth.

Melrose (Hoyon's *Love*) :—

"Love is our co-² business here,
Love simple, constant and un-
over."

* * * * *

[The *Loves of Lord Chammage and of Paramahansa Ramakrishna* Deva may be read.]

"My spoken³ is whose payment
I live,

Such object of all my desires,

Why know'st what a flame I con-
sume

And canst not y' double ex-⁴haust"

* * * * *
"These words shall move hearts
Twin the bridegroom and the
bride."

* * * * *
"Cherish a bride who cannot see,
Nor quit thee for a moment ere."
[See read p. 126 "The Psychol-
ogy of the Salma."—"Now it was
you with H. Francis of Assisi do."]

P. Called "Melrose" in *Tara*.
A sort of colored green, now called
the Brahmany duck, the *Shan Co-*
curve.

P. The soft name which the church
has assumed as the emblem of col-
orful piety, that of the rainbow allegory.

[P. 18. "The Voice of Creation,"
by F. C. Oakley, M.A.]

A legend, when his sight by
scent inspired, turns his eyes on a
beauteous creature, and when by his
gracious love, is soon enabled to re-
mark his wisdom." [St. Frith Salma.]
Lord Krishna is represented as
colored of the snow and of emerald."

And proved indeed to Himself too, the fact,—

'That parting 's pain to me', to Him 'be not!'¹

A Tamil scholar here put this question to Bhakti-rpa.—

When we know that God is away from the Saint by the fact that he is sending the bad-messenger to carry tidings of his going present, God has first to hear the Saint's plight, whereas from the song above, we gather that He has already entered His plight. My doubt is how, when they had already been locked in joy of union, could God—one of the pair—have entered the signs of pain after the separation? To this Bhakti-rpa.—(th' Tamil scholar, how can thy scholarship question St. Nammakalvar's song, when thou oughtest to know what the Tamil *Savara Valluvar* hath spoken:—² In fast embrace with my Lover I lay, with now and then a slack, when fast, my color came, when las, where was it's (color's) name? "³

Also! "⁴ wherever, whereto of my Lover touched, there, there, a flush of color came; wherever, wherever the touch had left, there, there the color sank."⁵ So, then, God knew—when He was in union with our Saint—that the Saint's nature was so tender as not to permit of the slightest separation to happen without producing disastrous results, even to the extreme of death.

[*Bhag. Vish. Ek. 1. P. 36. L. 44. "En aivan"*]

¹ Cp. Madame Guyon's *Lover*.

² *Thou man whose never-failing voice*

Resounds a providential theme,
Thou tell the tidings of my flame
To them who raise the stain by
name.

Whom chance kills, whom pre-
sumption chokes!

Who blots, or brightens, all my
years."

³ "*உடனிட, உடனிட, உடனிட, உடனிட*
சுருந்தென்றவனார், 36. 44."

I lay in his embrace, I turned

continually; Forwhile thou wert,
as you might guess it went on me.
 [Pope]

⁴ "*அவன் புத்தகத்திலே*
எங்கெங்கென்றவனார்,

*Cp.: Shakespeare's *Thou and*
Alone—*

⁵ *And yet not thy thy lips with*
touch'd nature,

⁶ *But rather furnish them with*
their plenty,

⁷ *Making them red and pale with*
fresh varying."

TOPIC 21.

All things are full of God; they can all tell us of God.

A doubt arose as to how Saints, drunk in love of God, could address hidden flowers and voiceless birds to carry messages to God? In verse 1-4-5 for example, St. Nammāḷvār, begs of a heron (*Tam daruka*,) to take compassion on him etc. Reply—The beloved may be even like *Śiśu*—the blessed child of the Janma-race—and yet, in affairs of love to God, even stocks and stones may serve as messengers. On one occasion, Bhaktar was informed of the death of Nambiyaru-ṇṇu-vadāyika Dīkṣar (a low caste bhakta) in such language as —“He breathed away to the other world”. Bhaktārya choked them and said —Ye should have said thus: “He had farevell here to go and join the service of the celestial hosts.” What good men go to God, caste is of no account. So when messengers are for God, they may be even stones and plants and birds.

[Eṅg. Vēd. Dh. I. P. 371. 1. 4 5. ‘*Nāḷu tala*’]

TOPIC 22.

The sweet agony of separation from God.

Thus sang St. Nammāḷvār (1. 4-8. *Ti Vāḷy Mōrai*) —

“Though thou I had, my young *Pivai*,¹

Oh, yet, my won to that *Mīlā*,²

¹ Cp. 14) “Ye tempter, open the chambers of your Lord”

Ye whisper, all your whisper’d secrets uttered —
[*Māṇṇu* *Ḍayal*.]

(2) “Ye hunter, let us try, to reach this goal,
Which shall be lodest in our Maker’s house.” —[*Idid*.]

(3) “O sweet *Kāṣṭhika* say, has she
Who loved thy bloom been won
to thee?”

If thou have seen her face meet face.

Say, gentle tree, I pray thee where?”

[*Mōrai*’s *Laurel* *Kāṣṭhika*] (1-41)

(4) [See *Śaṅkara* *Parāṇa*. 3. *Gopā*’ *Laurel*.]

² A *śiśu*.

³ “*Mīl*” is a Tamil name for *Vidya* meaning “He who directs each by the hand” Or He who makes Himself “incapable to re-duplicated wrongs, and so not one sin against another” [Yale p. 328. Dr. Faber’s *Creator and Creature*.]

Who dwelleth far; yet stayest thou?
 Well, my liege, grace, life, depart, know
 Else hence and seek him who, thy bill
 With any bite of food may fill."

Penpa Taramba Namba¹, on his death approaching, had the drapey that hung across his holy place of worship, he drawn aside, and addressing his Deity—the Lord Krishna, who as child daily ate of butter offered by him—exclaimed in the Sanskrit words:—

"Then, my liege, grace, life, depart, know,
 Else hence and seek him who, thy bill
 With any bite of food may fill."

[*Īhang Yash Ek. I. P. 386. l. 4-8th Nā jāhaya.*"]

TOPIC III.

Rama and Krishna—a humorous comparison.

"Rama once in his boyhood sported with his bow, and out of a boyish prank made Mandarik a hump-back." So, a story goes. "Such mischievous gambols can form no part of the programme in God's incarnation as Rama; all such mischief is designed for His incarnation as Krishna; so this must be fastened on Krishna's head!" some one said. To this, it was retorted: "Yes, Krishna is thy butt for every joke, just as the saying: "all sin is on the Sanyasa's head!" There was a wistacre

¹ One of the five Gurus of Bamnaga.

² There is said to be in North India a Nāstikapa (44,000 women) composed by Bhairava Nāstik, personifying in deities the lay-spouse of

Śrī Rama.

³ Cf. the Sanskrit saying:—
 "Anantakā Śaṅkara-gaṇa."
 Sanyasa is a Jain who is low in the opinion of all Theists.

king to whom a complaint went. The complaint rose from the circumstances of a thief burghing into a Brâhman's house, and the wall, as it was wet, setting on him and taking him. The thief's friends demanded of the Brâhman, compensation. Both parties appealed to the king for justice.

The King. "Brâhman! the thief died because of your wet wall. Pay compensation."

Brahman: "I do not know, Sire, ask the labourer who built the wall."

The King went for the laborer and said:—"You laid the wet wall. You ought to pay."

Laborer: "No Sire! the waterman poured too much water."

Waterman: "No Sire! the pot-maker made the pot big."

Potter: "No Sire! while making the pot, a dancing-girl passed my way, and as my further glances were with her gaily engaged, my pot became big."

Dancing-girl: "No Sire, I went that way, because the washerman had failed to bring my clothes soon."

Washerman:—"No Sire! when I went to wash, I had to wait, as a Sâman was washing on the stone." The Sâman (or ascetic belonging to the Jaina religion who keep the vow of silence) was in his turn now brought before the king.

King:—"It is all thy fault Sâman! pay for it", and when on account of his vow the poor Sâman did not open his lips, said,—"Ah! silence is content, he is the real culprit, hang him."

It is thus, laying every lash at poor Kṛṣṇa's door !"

[Itag' Vakh. Bh. I. p. 485 "Nikae-sāhā."—1.3.5.]

TITLE II

Bel -The Ever-appelling Master

St. Narendrabhai called the Deity by the epithet of "The ever-appending Androna." "On this, Nanda Tirmahadesādu Dīkari said "While there was this sweet Androna,—God Himself,—standing by their side, it is to me great surprise that those Deva beings—O are they of beaute fabric. I—should have complacently (i.e., without shame) watched the ocean churning with a view to its bringing forth but that salt water, the so-called

I Oh! Christian missionaries, you who keep constantly on bel Krishna's character, read this — "Let me take one instance (the meaning of tropical generosity by Krishna) which greatest you have seen, meet a order to assist, to try to diffuse the inquiry that they do not understand. But let me say this that I believe that in many cases where these have made an error, they are started by people who have never really read the story, and who have merely had of it and have supplied the rest out of their own imaginations. But the lesson is that when the most approaching the inspiring Lord at our great stage of initiation, it has to pass through a great ordeal, stripped of everything on which it has hitherto lived, strips of everything that is not of its inner Self, deprived of all external aid, of all external protection, of all external covering, the soul itself in its own inherent life must stand naked and alone with nothing to rely on, save the life of the Self within it. [pp. 100, 102, 104,

Attains by a. Boman].

"I have seen Sri Krishna surrounded with Jesus of Nazareth in the deservings of Krishna, and a contrast is drawn between the purity of the one and the impurity of the other. The great point was that the husbands were left when the wives went to play with and was on the Lord. But I have read words that come from the lips of Jesus of Nazareth. 'He that loveth father or mother more than me, is not worthy of me; and he that loveth son or daughter more than me is not worthy of me (Matt. 10:37) (also Matt. 1:19, and Luke 14:26). * * * Why is that right when done for Jesus which is wrong when done for Sri Krishna?' [pp. 104-107 Attains by Jesus Boman.]

It may here be noted that modern writers like Maxm. Dumas and Tolstoy are wrong in their words that the history of the life and mission of Christ are borrowed from those of Lord Kṛṣṇa.

Ambrose (Amvnta) 7'

(*Diag. Vash. Bk. I p. 471*, "Amvntam" 1-6-6.)

TOPIC 25

Talking on God's side against divorce

St. Narendrabodhi said : " By what possible pretext that I can find, can I part with God ? On the score of vestiges of ignorance still remaining in me ? (but He has removed all !). On the score that He has removed all trace of my ignorance, but yet He delects to remain aloof ? (but He is with me !). Or on the score that He doth not heap on me blessing upon blessing ? (but He is pouring torrents of them !). On the score that He expects me to return gratitude for gratitude ? (but He is in no need of such, being full !). On the score He is not beautiful ? (but He attracts me like the magnet !). On the score that He is not great enough ? (but He is Almighty, Exalted !). On the score that by my self-exertion I have obtained Him ? (but His grace alone has composed this end for me !)." In what manner then is it possible to stigmatise the stainless Lord, in order to find an excuse for divorce ? Only this that on his Innocence it is possible for us to throw the dust of our own sin, in the manner of the following anecdote —

" A Brahman son-in-law, a boy, went to his father-in-law's place. The latter being poor asked the boy's help to work a water-lift and working it together for a long time, the boy became tired, and he thought of revenging the father-in-law by spitting upon him. He spat, but " How odd ! " exclaimed the elder, not minding the insult, and went on working the lift. Thereupon the boy left work saying :—" Then get some one else who will spit on thee for ! " If we wish to throw odium on the innocent Lord, we can only do it with some of our own sin-contaminated dodge. For this boy

TOPIC 34.

God is bent on saving us.

Though we protest against being saved, God protests to save us at all hazards, as illustrated by Eliza vowing thus at the sea-side :—

“Triumphant to the southern shore,
Or Ocean’s self shall be no more.”

[*Kanayana*, vi. 11-6.]

Here is a good story to illustrate this Truth —“There was a Brahman, who was an abject miser, another was on his way to that man’s house to get a breakfast. People on the way said to him,—“He is a most wicked wretch. He won’t give you food.” He said,—“Watch ! before you all, in that very man’s house I will have my food.” He got to the miser, and showing his great need, begged him for a little food so that he may live. “I can’t do it” he said. But “I can’t leave you”, the beggar continued. In order to escape the worry, “where is thy loaf (plate) then,” asked the miser. “Here it is,” the beggar opened his garment and showed it. Then the miser grumblingly said —“He who spends cutting the throat certainly brings the sword with him,” and could not help giving the provoking beggar a little rice and asked to get rid of him.

Like this determined man of conditions is God who comes to save us, and we are like the miser resisting Him !

[*Bhag. Vakh. Bh. I. p. 310, “Vān-ati” l. 7 7.*]

1. “In every part of the Scriptures we meet proofs of the liberality and goodness of God to the more than millions below His greatest powers for enabling them to love him. Consider that God of charity standing at the door of the human heart : he is not satisfied with knocking once only, he continues to knock and speak to the soul, which refuses him entrance. *Draw, saith Jesus, my door.*” [*Matthew 6:10.*] His

is not discouraged by a first refusal, he puts his hand to the try-dock [*Matthew 7:45*] and continues to open the door. He speaks aloud in the streets and public places, and in visiting the miser he is answered, he says, *unlearned creatures, which never appear in his religiously singular.*” [*Treatise on Love of God p. 82. Ch. V. 11 Bh. 11 by Fr. de Sales.*]

TOPIC 27.

Faith and Love, the basis of certitude.

Where love to God is wanting, there doubt, ignorance and bewilderment prevail. Where love is strong there certitude is sure. In illustration of this the following incident is related —

Bhattar was conducting his lecture-meetings, which a learned Pandit used to attend. Bhattar treated him with scant courtesy. A holy Śhrāishṭhāra also used to frequent the assembly, whom, on the other hand, Bhattar received with great respect. A third party who was a witness of this difference in treatment once earnestly approached Bhattar and entreatingly asked :—“What, Sir! is the meaning of your indifference to the learned Pandit, and your particular attention to the other ordinary good man? Pray solve me this puzzle.” “Then, come to-morrow as usual,” said Bhattar, “and watch. They also come as usual. And I will tell thee what.” The morning came, the meeting began, and the Pandit first came and saluted. Bhattar received him with ordinary politeness, and asked : “Whom have you settled to yourself as the Ultimate Truth?” He replied :—“Some authorities speak of Brahman (the Demurge—the somewhat appointed agent for creation) as the Ultimate Truth : some speak of Vastu (the All-pervader—the Father) as the Ultimate Truth, some speak of Rudra (the grandson—the appointed agent for destruction) as the Ultimate Truth. How is it possible for us to arrive at any conclusion?” So went he on saying. Then the holy man entered and saluted. Bhattar received him with great reverence and asked : “Pray who to you is Ultimate Truth?” He said : “I know of no other than whom you duly dis-

course about—Nāthiyana, the Lord of Sri.¹ Bhattar again :—

“Pray, what other Truth is available to your thinking?” He replied :—“I know of no other Truth than what you are accustomed to preach to us daily viz., that the Means as well as the End of my salvation is no other than Rādhakṛpā.” “Excuse me for questions,” Bhattar said, “and begged the lady Śrīnāthiyana to return home. Then turning to the third party who had questioned Bhattar, he said :—“Dost thou mark the difference between the two? Now say, to whom I should bend, this or that? Dost thou now perceive the nature of truth?” The questioner expressed himself satisfied.

[Hlog. Vāh. Bk. I., page 371; “Māyas” L. 9-6]

TOPIC 22.

God's Grace is free.

St. Nāmācāryār said :—“What more do we need (for salvation)?” By this he meant that God's grace is our sole means of salvation, and nothing is needed on our part. “Is Grace then gratuitous? has it no conditions or preparations? Did not for example Rāma explore the ocean's favour by previous preparations such as facing the Easi Śr.²? And therefore, like seeking God by various means of self-effort, does not the means of reaching to Him alone for salvation—or resignation (prapatti)?

¹ See note 1, p. 8. Hlog. Gā by the author. Also p. 323, *Paṭra Tṛaya* by S. Pīṭhākrucchi Yogi.

² Śrī (14), l. 10. Śaṅkhyā or Rāma-

chandra, Vidyā, l. 10, Sophia or Wisdom: Vidyā, l. 10, logos or the Word.” Also see note 1, p. 30. [or Topic 17: The nature of Mediation.]

3. [Read Nāthiyana VI-23-3].

“Then sacred grass did Rāma spread.

At ocean's shore, to lay his head,

Then so Rāma he turned his face,

In reverence palms brought face to face”

or reliance on God alone, and ceasing of self-effort—also demand some conditions ?", asked Vichit Nambhadr, of Nambhaji. Nambhaji replied.—" But behold !, he who suggested to Kâma the expediency of poisoning to the ocean, viz, Vîbhîshana, did not himself, when he came to Râma as his Refuge, bathe in the ocean as a previous preparation. What do we infer from that ? It was meet for Kâma to adopt preliminary observances, becoming the race of Ikshvâka in which he was born ; whereas the circumstance of birth, as one of the Dâkshana race, did not warrant any previous ceremony. The purport is that each one is to do what is proper to his station. Surrender to God therefore doth prescribe neither infringement of law when one by caste &c. is bound thereto, nor observance of law when one by caste &c. is not thereto bound. [Each man is proper in his place, each man to do the duties proper to his station. Thus no special conditions support God's grace, which operates unasked and unaided*] What is wanted is non-resistance or non rejection when Grace is offered.

[Utag : Vish' Bh. 1' p' 597 : " Kappalle " 1-10-2.]

TOPIC 20

God's grip of His elect.

St. Nambhadrar found his heart had overtaken him in its flight to God to enjoy with him the bliss of union. All of a sudden our Saint recollected how mean and insignificant a

1. There is a good illustration taken from St. Fr de Sales—" God rouses us from sleep, consequently, we feel ourselves awake, without having previously reflected on the circumstance." [P. 78 Ch. vii.

Bh. II on Love of God.]

The Indian illustration is what is called the " mûrjita-kîrma-ayîya " or " the method of the cat carrying its kitten in her teeth."

creature he was and how exalted and infinitely noble the Lord was, so that the very contact between an object, vile and abject like himself, and an object so pure and transcendent like God, seemed to him unworthy and unbecoming. Hence he thought it repulsive on his part to flee from His embrace so that His purity may not get tainted by his own impure self,—flee and hide himself in some out of the way place where it would be impossible for his mind to have any thought of Him and where his tongue would no more attempt to speak of Him. But what happens? In the very place behind a ruined wall where he would hide himself away from God and where he would further cast a veil over his head to render himself more perfectly solitary and secure, so that no one could possibly encroach on his privacy and somehow manage to pronounce His Holy name, it so happened that a way farer just suddenly turned up, and disbanding a load which weighed heavily on his head, cried ‘Śānta-Nirākṛāṇa’. This sudden exclamation all unawares, striking one Saint’s ears, upset all his prior resolutions to forget God; and he found himself agreeably surprised, despite his determination, into recollections of the Lord and all that concerned Him. His heart swelling with devotion, he burst out in a poem of praise thus:—

செவ்வ ஶாந்தனென்ற செவ்வெட்ட றுரு,
 மத்தும் ஶாந்தநி லுதிருந் ஶாந்தமே;
 ஶாந்த ஶாந்தந் தீர்துவிடுக்தி,
 உமதி வென்றி ஶிடந் துமி ஶாந்தமே.

“ ‘Blessed Lord’, heard I, anon my eyes in floods did run,

‘Oh What is that?’ I asked. What marvel this? the Per-
 fect one,

Through friendly days and nights, elate with me to glee
 remain,

going to Him as he rests in the Milky Ocean (Kakirishetty¹). To reach this distant land, he went to the sea shore (near Madras, Tiruk-kadal makkal) and began to empty the ocean with his hands. To sound the depth of his faith, God put on the guise of a Śrī-Vaishṇava and approaching him asked,—Why hast thou undertaken this task? Puṇḍarikā explained to him his intention.

God: "Brother! is it possible for thee to empty the ocean, and go to the Lord of the Milky Ocean and present him the garland.

Puṇḍarikā: "If thou canst be of any good to me, help me in my design. Else go thy way."

God: "In that case, may I work with thee in thy labour?"

Puṇḍarikā: "If thou wilt do that, 'tis well and good." They both toiled together for a while in earnest; when, the ocean seemed drying up a bit. This made Puṇḍarikā's heart leap with joy, when the disguised God said: "Brother, I feel tired; must thou fetch me some food and drinking water? I shall take them and rest a while, after which let us commence our operations, refreshed. Puṇḍarikā departed accordingly and brought food, but to his agreeable surprise, he saw the work

1. Among others, Śaṅkara Viśva Purāṇa I-3-1a—and Śaṅkara T 1-32—"Tāṁgachchānā" &c. Also see Bhāṣyaṇa, 3rd Part and 2nd Cp Śāstryaṇa. "Amāṇaṇa pira" &c. Kāṇḍaśāṭṭi, and Śāstryaṇa brooding over its waters, and making them ready to incarnate at all times of necessity, are principal concepts which are re-rehearsed in such passages of the Christians as: "the spirit of God moved over the

waters" [Genesis 1], and: "And the eternal spirit, dwelling in a state of complete inaction and of supreme beauty, broke and detached itself for an instant period from the eternal Being &c." [IV-8-f The unknown life of Christ by Holwerth p. 1-35]. Those who hast for history may read Anandāśāṭṭi, "Śāstryaṇa," Vol I p. 26, and Śāstryaṇa Mythology, by Kāṇḍaśāṭṭi.

finished, and his own coveted Lord of KāshīGāūr resting in all his glory and grandeur on His couch, Śeṣha, and wearing in all splendour the very garland His great devotee Pundarikā had intended to offer him !

[Bhag. Veda; Bk. II P. 315. "Kīrṇal" a. 5. 11]

TOPIC 33.

God's all-absorbing love.

God is Love : for when He deigns, out of love, to commune with the saint, He becomes so absorbed in it as to forget for the time being everything else. St. Namanāthaṛ exclaimed :—"In union with me He doth not cast His eyes in any other direction." [Xi. Tē vāy-mozhi II-4-a. "Śūkaraṁ"] In connection with this, an incident is related in the life of

I Cf. "Ask, and it shall be given you; seek, and you shall find; knock, and it shall be opened to you." [Matt. VII-7] "And Jesus answering said to them :—*Verily I say to you, if you shall have faith, and stagger not, not only this of the fig-tree shall you do, but also if you shall say to this mountain, Take up and cast thyself into the sea, it shall be done.* [Matt. XXI-21] "And all things whatsoever you shall ask in prayer believing, you shall receive." [Matt. XXI-22] "And Jesus said to the centurion :—*Go, and as thou hast believed, so be it done to thee. And the servant was healed of the same hour.* [Matt. VIII-25] "And

behold a woman who was troubled with an issue of blood twelve years, came behind him and touched the hem of his garment." "For she said within herself :—*If I shall only touch his garment, I shall be healed.*" "But Jesus turning and seeing her, said :—*Be of good heart, daughter, thy faith hath made thee whole.* And the woman was made whole from that hour." [Matt. IX-20, 21, 22] And the Lord said :—"If you had faith like to a grain of mustard seed, you might say to this mulberry tree, Be thou rooted up, and be thou transplanted into the sea, and it would obey you" [Luke. XVII 6].

Ājavandār,¹ Rāma mītra² had told Ājavandār that Appan³ had a (Yoga-) secret with him to communicate. In pursuance of this information, Ājavandār journeyed up to Gangakonda-chēḷa-puram⁴ to meet Appan. He found him deeply absorbed in Yoga near a short screen-wall. Not wishing to disturb him, he stood outside the wall waiting. But immediately Appan turned round and asked if it was not somebody there who belonged to the Ṣottai⁵ pedigree? Ājavandār humbly approaching, introduced himself as such a person, and begged of Appan to tell him how he came to know of this fact though he (Ājavandār) had concealed himself behind the wall? Appan replied—Because Him, who when enjoying with me would not allow Himself to be allured by the sweet blandishments and soft caresses⁶ of even his eternally love-locked Spouse—the Universal Mother—, I now felt pressing on my neck, and turning round towards thy side three or four times. I thence inferred that to draw His attention thus-wise, there must have been some one of the Ṣottai⁵ family come.”

[Mhag. Viśh. Dh. II. P. 249. “Ṣikṣam” II-6-2.]

TOPIC 23.

The magnetic influence of God's saving power of love, radiating through His saints.

The stream of the love of god to His saints is said

1. Or Tān-son-mam or Tānand-chēḷa-puram. (M.E. A. C.) the grandson of Nīkhar-mam [vide pp. 164-170; Tān-traya, by B. Pārthasarathi Iyengar.]

2. Or Manakṣai-Samāhi (M.E. A. C.) Disciple of Nīkhar-mam [Ibid.]

3. Kuvaga-chēḷa Appan, the

Disciple of Nīkhar-mam. [Ibid.]

4. The place where the Holy power of Nīkhar-mam is.

5. The family name of Nīkhar-mam.

6. Lit. “Even if her fair arms did lead Him to her breast.”

to be so copious as to overflow the banks of their own individual limits and extend to all those who are devoted to the saints. Knowing this fact, the saints felt quickened to go forth unbidden and do evangelical service. They went among the worldlings with intent to form some connection or other with them so that a cause may thereby be created for God to save them. [This is the great secret of vicarious redemption, and also the mystery of the Incarnation. It is like one magnet transmitting by mere touch several iron filaments into its own virtue.] It is related of Sage Pillai Lokacharya that when he heard that his beloved Dattya permitted Himself to be robbed near a village *Āyakkudi*, he also permitted himself to be robbed of his all. The Dattya was delighted at this signal proof of his attachment, and promised salvation to all who were connected with him. Lokacharya's benevolence so expanded with charity at the gift so obtained, that in order to secure salvation, he touched the gods and cast his gaze on the trees and so on, this act conforming with the text:—

"Though trees and rocks they be,
A touch of hand, a look from eyes
Suffice to save would be ;

What wonder I cared are ' men with me,'"

[*Utag. Vist. Dh. II. P. 529. " Āyakkudi " II. 3. 1*]

3. The original is thus:—

वैवेक्यातिपायिभ्यां वैवेक्यातिपायिभ्याम् ।

वैवेक्यातिपायिभ्याम् वैवेक्यातिपायिभ्याम् ॥

Also Cf. *Utagraha* 33—44—45 —

मृतेदोषपरिच्छेदं वैवेक्यातिपायिभ्याम् ।

वैवेक्यातिपायिभ्याम् वैवेक्यातिपायिभ्याम् ॥

वैवेक्यातिपायिभ्याम् वैवेक्यातिपायिभ्याम् ॥

वैवेक्यातिपायिभ्याम् वैवेक्यातिपायिभ्याम् ॥

NOTE II.

The Head of Wisdom stretched forth to save.

"Lead me the head of wisdom," cried St. Hanumadhvān. The following conversation is recorded on this figurative phrase. Madhyāhān and Embār were colleagues and disciples of Rishabhāya. Once on an occasion Ānāḍin was absent at Tiru-śāḍḍiyāpura, whilst Embār remained in Śrināgari. A disciple of Ānāḍin stayed with Embār some days. Embār, on one occasion, asked the disciple if he had already secured his spiritual relationship with any pastor.

Disciple :—"The relationship with you is my relationship." Embār administered to him the five fold¹ sacraments assigned for a Vāḍḍapava, and took him into his service. Thus did time go by, when Ānāḍin returned to Śrināgari. On learning this, the disciple returned to his old master, whom he served as before. Embār, on coming to know this fact, hurried to Ānāḍin and said :—

"I have committed a great offence (to you)."

Quoth Ānāḍin :—"Not at all, if two men stretch their hands to a man fallen in a well, it is so much the more easy both for the donor and the receiver. So is the doubled spiritual head of knowledge, the disciple has received from me and you both." "

[Hāg : Vāh. 26. 11 p. 986. "Ida" 11-9-3].

- (1) The five sacraments are :

तापःकुंठस्तपसाप नदीपानाश्चदेवता ।

अनीपःपरास्त्रातः पार्वीशान्वादेवता ॥

- (2) Cf. Madhyāhānāyā's colleague on Rishabhāya :

"Kudiyān-īshānī-vaḍḍin āpāḍḍatā Pāḍḍānāyāyā
Kāḍḍānāyā-vaḍḍānāyāyāyā, Lāḍḍānāyāyāyā, māḍḍā"
[Head to Head Rishabhāya, expert in holding out his hand to God, stretched into the pit of the material].

TOPIC 25.

The conduct of the 3rd Ward and the wedding request.

Nadityar used to relate.—I was used to follow Pijā-tva-nayār, Anayār and Bhatar (my spiritual elders) when they went on a visit to the temples. I observed them leisurely pacing about the premises, eagerly taking note of all the features thereof, viz., of the holy turrets, the blessed statues and so on, as if they drank them in with their eyes. But there were others who (unmindful of every surrounding beauty) ran on with race-horse speed¹. [This is to show that the Temple of God is our real Home where we must stay and serve for ever. To the worldling it is a place to hurry away from]

[Uhaṅ' Vich. Bk. II, p. 1035—6, "Valara" II to 3.]

TOPIC 26.

Our incapacity to enjoy the Omnipotent 3rd.

Śat-rāma-pollai² (the younger brother of Parāpara Dhanur) asked of Bhatar this question when he was in Tiro-kēṭh-yār.—"I find that St. Narmadaśrī, so far, is not distressed (1) because he longed for the happiness of Hariṇa, and he could not obtain it by reason of his existence in far off regions of space³; and (2) is not distressed because he longed to enjoy God in his Incarnations,⁴ and he was deterred from doing so as his nativity was subsequent to those events, but his distress is now seen to arise after God was pleased to appear to him in His Worshipable modes (avāṭa)-manīṭ in all the Holy Places [on this earth], and after too specially manifesting Himself to

1. Called also Tyāghānār. Both sons of Śrī-madāśa-mīra (Bhaktar) (his chief disciple).

2. Called the Manjushreea-Supreme (vol. F 102. Tatra-Traṇa, by Yogi B. Pārtashakti Japāṅgī).

3. Called the Manjushreea Dis-traction (Jid).

The other Manifestations are—the Operator, the Formator, and the Worshipable (Jid).

him in His Holy Adytum, the Hill of Tirumaliruppalai [near Madurai, South India] , and I should after this have expected that the Saint would have gone on more and more reveling ¹ in the bliss of union with God here. Whence then doth his anguish come ?²

Quoth Bhaktar :—"God is one, and therefore He is present everywhere. His solidarity is not affected whether the manifestation be *Saguna* (Form), *Opasita* (Vytiṭa), *Dakṣita* (Vibhava) or *Warruppeṭṭe* (Archa). If any differences among them are perceived, they are due more to the corrupt understanding of the perceiver, than of God who is Omnipotent.³ God is Immense and Infinite. By going to the sea-side, we use of the sea only as much of it as our eye apprehends. Hence the saint could not say he became satiate when he was given the Divine Beulah Vision with all its attributes of transcendent Beauty &c., through the medium of Archa.⁴ Because God is endless, the saint could not with his limited capacity reach the end of it. It is like a man dying with thirst : fresh fragrant water is near, but (like Tantalus) he cannot drink as his mouth is sealed up.⁵ In this manner, God is near, and God is limitless, on the other hand, the saint's craving is great but he cannot hunt the Limitless. The Saint resolves this difficulty and his agony thus is consequent on the small range of the powers of his senses and of his mind.

[Bang. Vibh. Bh. III. p. 1006 ; " Nāṇār," III—2].

- 1 Cf. (c) " But bliss resembling that of saints above,
Spring from the vision of Almighty Love—
Form, solid bliss : for ever green and new ;
The more 'tis known, the more admired as true "

(k) Bh. Gt. : " Tam labhēd ān."

(c) Bang. Pū. XII-12-31. " Tāṭra."

2. "The Kingdom of Heaven is And in the Holy Hill mentioned
within you." [Luk. XVI-21]. supra.

3. The sphere of God mani-

4. Look just as some seek man,

The headline story of choice for Oct. 10 here is just beautiful

It is related of Jyoti-nāyanār (the grandson of Maṇḍikā-mukundagāl) that he once came from Āshvār-Tirunagar¹ to Śrīrangam on a holy mission with respect to Āshvār. Here he was seized with the malady known as "sun-set and sun-rise," as between sun-set and sun-rise was all night-time during which was interrupted the otherwise continuous performance of Divine services to Śrī Rāṅganātha² (God-Resident of Śrīrangam). Nāyanār's anxiety for enjoying God was so great as not to permit of delay by any interruption. The (figurative) malady of "sun set, sun-rise," produced the (figurative) lock jaw, and he exclaimed thus,—“If by thirst unquenched, my mouth be locked in and cannot be forced open, why do ye not cut my belly open, and introduce water by that way so as to allay my burning thirst ?”³

[Bhag. Vidh. Bh. III, p. 108b. = "Mandya" III, 3]

1. South-east of Tintiniquilly, near Tinnavilly (the place where *M. Naumithrida* is recorded and ascribed). [Wald Out. *Lower of Seneca*.]

2. God in reclining posture, on top of "stone" symbolized as serpent. He is the same who was worshipped by Siva, and given by him to his viceroy Tushkaga, on the occasion of his (Siva's) installation ceremony in Apastya Vata Bhikhyaga VI (Yamab)-121-22. "Isobbed kalyāṇam, ha."

2. On "Oh, deep beneath
Oh, Sathorn and impossible
gulf" in which my whale being is
absorbed and lost." [Thomas J.
Kavanaugh, *Irish Gaelic*]

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from loving God infinitely, because our will, which receives the impression of that love, cannot exceed the limits of its capacity." [St. Fr. de Sales, *Lives of God*, Ch. I., St. 112-p. 107]. "O Lord! how extreme is my ardour to possess you." [St. Fr. de Sales]. "Let me die of love for thee, O God of charity!" [St. Francis]. St. Catherine of Genoa and St. Thomas, consumed with the burning thirst of Divine love, implored of their Father to give them the refreshing water of eternal life. "John. IV 13]. "O Divine Love! when wilt Thou replenish and absorb every faculty of my soul?" [St. Fr. de Sales.]

CHAPTER IV.

The use and abuse of the body.

Thus did Kumbhī lament :—Alas ! that I have misused my (God-given) body ! and have thus compassed for myself iniquity and ruin ! When I could have stored this host of my body aright to the haven of Heaven's beatitude, I have allowed it to be carried away by the current (of the world) and to capsize into its surf !¹.

(Bhag. Viśh. Bk. III. p. 1101, "Mudrā" III 2-1.)

CHAPTER V.

Absence of God is pain and distress.

When saints talk of pain and distress, they mean the pain of worldly existence, or the pain accruing from the absence of God. With reference to why worldly existence, destitute of the knowledge of God, is called pain, the story of Upakosala is related. He served his Āchārya (spiritual Teacher) for a long time, but received no instruction from him. The Āchārya took it into his head to absent himself for a while from home, and commanded the disciple to tend the Holy fire in all devotion during his absence. Upakosala obeyed the command, but with melancholy in his heart that his Āchārya should bestow spiritual instruction on many other disciples, but deny or delay the same to himself. At this juncture, the Āchārya's wife accosted him thus :—" See Upakosala ! come to dinner." He mournfully answered :—" Mother, I am (already) gorged with

1. Or (२) क्षरीरवाद्येनमुपवर्षतामवन् ।

(३) शिवायदेदकमपिरीश्वरायनिवेदिषु ।

पूर्वमेवकामवान् इत्यपादयदेतेषुता ॥

(४) Read the commentary of Āchārya Pīṭh on verse 1. The subject discussed (Bh. Viśh. Bk. 11. 2-1).

(the food of) sickness,"¹ implying that worldly existence (with out knowledge of God) is pain. Secretly, absence of God is spoken of as pain, for in the case of Bharata, do we not know that cause of pain was not any kind of physical malady such as malignant fever, but mental pang caused by separation from Rama ?

[Bhag. Vish. Bh. III. p. 1002, "Mansir" III. 2-3.]

TOPIC 43.

Cultivating love to God is in itself an end.

"Our constant prayer should be for eternal service to God," St. Namanakhevir tells us. The very act of cultivating love, even before the reaping of its fruit viz., divine service, is itself an end fraught with felicity. So have the Vashnavas quite decided.² The illustration of this principle is afforded by the example of Lakshmana who said to Rama [*Ramayana*, II. pt. 23 B] :—

"My hands shall spade and basket bear,
And for thy foot the way prepare.
I'll bring thee roots and berries sweet,
And woodland fare which hermits eat.

1. Vide Chh. Ep. 17-18. "Opa-
kama ! Brahmanahia abhy-
asah-dharma apadita Jn."

2. Cf (1)² Ch. 104 I were able
to serve Thee all the days of my
life ! that I were able to serve
Thee truly though but for one
day ! Thee art everlastingly worthy
of all service, all honour, and all
praise ! Thee art my gracious
Lord, and I am Thy poor vessel,
under infinite obligations to serve

Thee with all my strength and
perpetually to adore Thee. Thy
glorious name." [Thomas & Keaple
Edn : Chh. V. 11. Bk 211 p. 158.]

(2) Read Rindras' (a) *Samadhi-
Gadya* for *saipa-kacharya-pa-
thana*,— "To know God, love God
and serve God" is Rindras's
message to mankind ; Ch. service to
God, said Dr. Paton's *Creator and
Creature* : p. 124 B.

Thou shalt with thy Valchian Spouse (Sita)
 Recline upon the mountain's brow;
 Be mine the tool, be mine to keep
 Watch o'er thee waking or asleep."

A funny anecdote is here related :—A certain Brhmanya went to the house of his neighbour to invite him for an obsequial dinner. Not finding him at home, he left word with his wife. The wife forgot to communicate the tidings immediately on the husband's arrival home, but, recollecting, delivered it just when time for dinner had approached. He waxed wrath and beat her, growling to her in these accents :—"Alas ! so late thou tellest me this ! I have lost all the pleasures of anticipation by brooding over the dinner before thee. While so what is there time for at least discussing it leisurely ?"

[Utag. Vish. Bh. p. 1142-43, "Oshwā" III 3-6].

TEPIS II.

Jai's mercy and justice harmonised.

When Ikma decided on re-avenging the King of the ocean to put at his appearance, by driving a shaft into his bosom, the Ocean King was struck with terror. He forthwith appeared and made his obsequance. Seeing him thus capitulate and sue for terms, Ikma became pacified ; but informed the Ocean-King that his bow was never lifted in vain. Once lifted, its fury must vent itself somewhere. He said :

"This spell is ne'er invoked in vain.

Where shall the magic shaft, to spend

The fury of its might, descend ?

"Shoot," Ocean cried, "thine arrow forth

With all its fury to the north,"

where the vile race of the Abhira-dwell." This is to show

that as soon as sinners capitulate and turn their face to God, God gives them pardon, and transfers the punishment prepared for them to their account. Thus is the way God's law of retribution is fully justified, while the rights of his goodness remain intact.¹

In illustration of this, Bhairava relates a comic anecdote. There was a landholder whose head was bald. He was busy measuring out the new harvested paddy of his lands. A beggar approaching him said —

Sir, "How is it you are busy with the grain, while your fine locks are required for?"

Land-Holder: "What brings thee here?"

Beggar: "Nothing particular: simply to see thee."

L. H.: "Good; wilt thou have one sack of grain?"

So saying, he helped the sack even on to the beggar's head to carry (blattered by him).

The beggar was going his way, when a way-farer inquired where he got the grain from.

Beggar: "There, from that man, the bald headed." The way-farer went to the land-holder and told him the impolite way the beggar spoke about him. Thereon the land-holder

1. "The divine goodness and justice are the two arms to God, but goodness is the right arm, which begins and accomplishes almost everything, with which He wishes to appear in all His works. If men allowed it to guide them, it would lead them with freedom to keeping with His manifestations. There is a sort of division between goodness and justice: all beginnings belong to goodness, then all things

in their final perfection are very good. Justice attends only to what is added, which is sin. But there is this difference, that justice never takes anything from the rights of goodness. On the contrary, goodness strengthens and perfects those of justice; for, by justice, it is restricted upon sin, which are the proper matter for justice" [Raman].

grow stout and gave the beggar a hot parrot. The beggar turning round said :—

" Eh ! Sir, what maketh thee to run in this fashion, thy fire locks so dancing ? "

The pride of the land-holder was thus flattered again, and his anger departing, said, (forgetting his own baldness) :—

" Friend ! I run after thee that thou mayst receive from me and carry another sack of grain."

[When anger turns to friendship, by grace even among men, how much more so is God won by dependence and devotion !

(Bhag. Vish. Bk. III. p. 1171 "Vetigadara," III. 3-6)

TOPIC 62.

God kindles our heart.

God sets greater value upon the devotion of the heart (Searcher of hearts as He is) than the material value of outward offerings which may be made. God hates hypocrisy, and estimates the sincerity of the soul.¹ The outward offerings may be trifles, but in God's eye, they carry much weight when offered in humility and devotion. This is the burden of the celestial song,—the Bhagavad Gita (14—26) :—

1 Cf. (x) "My son, give me your heart" [Prov. XXIII. 26] "For the bed is as narrow that the one or the other must necessarily fall on; and the cloak so short that it cannot cover both at once." [Isa. : XXV. 11. 26]

(11). We have no right to eat, or drink, or recreate ourselves without seeking with more or less

determined intention the four-fold glory of God as our Creator, Preserver, Redeemer, and last End; and a more mental reference to Him by a loving heart is sufficient then to regulate our most trivial doings, and to fashion it freely to the discern of God, [y. 220 Dr. Faber's *Creator and Creation*].

" Whoso shall offer Me in truth and love,

A leaf, a flower, a fruit, water poured forth,

That offering I accept, lovingly made

With great will "

As illustrating this, the following tradition is recorded :—

"The Champaka blossoms are favourite to Śrī Puruṣo-
tama [God Resident in Jagannātha, Orissa]. On one occasion,
some princes had a desire to offer these flowers. Going to the
flower-market they found all flowers had been sold, a single one
alone being left. In buying it, competition rose amongst them,
and they bid and bid till one of them staked all the enormous
fortune he had, bought the flower and offered it to Jagannātha.
[—the Lord of the Universe.] That night God appeared in
the prince's dream and said :—" (The debt of) thy flower is
very heavy. I cannot bear its weight," thus showing his grac-
ious acceptance of the unceremoniously made offering, so much so as to
be even beyond God's capability to repay."

(Itiṅg. Viśv. Bh. III. p. 1175-6, " Suranda," III. 37).

TOPIC 43.

Pride and humility contrasted.

Pāṇa-pāṇīsa used to say :—" Look ! where we see of us
could squeeze ourselves in the passage here near the Pannu
tree,¹ see those single individuals of the world with their hairy

1. (a) It is written by St. Fr.
de Sales—" We read in Exodus
that god's hear was offered in
the temple, in the Old Law and
that this offering was graciously
accepted. This was a figure of the
merited reward, attached to the
law of grace is, the least without
dissolved by charity, (charity =
disinterested love to god). [" True

love to God of God P. 107 Ch.
II. Bk. VII.]

(b) Read the whole of St. Sales's
Chapter "In what way God repays
our love." [The Creator and the
Creature].

2. Near the holy pond, Chandra-
pushkarani in the compound of
Jagannātha Temple.

humpy shoulders, potty bellies, and gaudy raiments, push and elbow us past here?" [Contrasting God-rich reduced people with worldlings swollen with selfish pride].*

[Bhag. Viśh. Bk. III. p. 1263, "Vamśa" III. 34].

TOPIC 11.

Intoxicated with love of God.

If men are drunk with the love of God, they ought to dance like madmen in the streets. If they cannot, they are not love-sickens ", says Śr. Narmadaśvāmi. The tradition of Mīlagādhara† is here narrated :—

A certain Śūdra (averse to Vaidharmya) built a cluster of houses for purposes of presentation to the poor. Mīlagādhara (Vaidharmya of course) went to him and asked —

" Sure ! Grant me a portion thereof, "

Śūdra :—" You cannot have one ",

Mīla :—" Why, is it that I am not learned in the Vedas and the Śāstras ? If so, examine me."

Śūdra :—" That is not the reason, you are worthy in all that, but you are disqualified, inasmuch as you belong to the sacred caste (of the Vaidharmyas, as you are a follower of Rādhānāga)."

Mīla :—" Is that it ? Oh ! how glad I am. I had not thought of myself as really worthy to be called a Vaidharmya; but by thy lips at least I am made to deserve that name." So saying, he gathered up his garment, threw it up in the air, and danced

1. Cf. " Man, though a worm,
would yet be great;
Though feeble, would seem strong;
Assumes an independent state,
By marriage and wrong." [Madhusū-

dharm.]
" The pride of them that love God
increaseth continually " [Purāṇa
text].

2. The disciple of Rādhānāga.

for very joy.¹

[Bhag. Visn. Hk. III. p. 1266. "Śāśva Śaṣam" III.3.3.]

POETIC IS.

The conditions of salvation illustrated.

An incident illustrative of some of the main features distinguishing between the two incarnations of God, Rāma and Kṛṣṇa, is thus related :—"Self Rāmaṅga had in his secret room of worship, Lord Kṛṣṇa as child [Kṛṣṇa who wanted to eat butter every day]. One day a Śrīvatsaṅga brought to him the image of Lord Rāma, upon which Rāmaṅga exclaimed :—" Ah ! He who did not set the spiritual rule : " Make Me thy sole Refuge " is pleased to come ! " The allusion here is to the tone of loving command implied in Lord Kṛṣṇa's Teaching (Bhag. Gt. : KP III-66) :—

" And let go those :—

Kites and wild ducks ! Fly to Me alone !

Make me thy single Refuge ! I will free

Thy soul from all its sin ! Be of good cheer ! ;"

as contrasted with Lord Rāma's declaration to Sagarva (Rama-yaṇa Pl. 18. 3)—on the occasion of Vibhīṣaṇa's seeking Rāma's protection :—

2. Gt. " No demons of men can harmful prove
To venture live with heavenly love,
Though man and devils both combine,
No gloomy days arise from them."

[Madhus. Geyon].

CE. "Do not impatient, My son, when men think evil of thee" * * * "Thy own opinion of thyself should be much lower than whom can harm [Tham. Ramya. ch. 221-24. 24, P. 224] " The opinions and reports of men are all various as their persons, and are, therefore

refined to little credit. Besides it is impossible to please all " [Id. ch. 221. 24. 24, P. 224] " Like one dead, let what is said pass by thee unnoticed, that thou mayest keep thy thoughts fixed on " the things that belong unto thy peace " [Id. ch. 221. 24. 24, P. 224].

"Not my protecting aid refuse
When one is near of friendship sure."

Here a discussion arises, as to whether the command imported by the passage— "Fly to Me alone, Make Me thy sole Refuge," did not simply mean non-opposition (on the part of the soul) when grace is offered? This negative attitude alone is not sufficient but a positive attitude of preference or predilection for God is required. This is the import. But what does predilection signify? It means purity of love for God above all things, and this purity is as difficult of attainment as the highest stage of intense and fervid love. The statement, that no more than "affectionate yielding" on the part of the soul is demanded as price of salvation, is made for the purpose of proving the infinite mercy and condescension on the part of God. If one should begin to enumerate the qualifications needed on the part of man to deserve Grace, it would begin with that hardest of attainments, viz., "implicit trust in, and abandonment to, God (*śraddhā vinyāsa*). Is not this much at least about the rarity of such an accomplishment—needed, viz., the first step on the Way to Salvation? A traveller on the wide ocean is bound to trust himself to a lot of wood [ship], taking with him provisions and water for six months. Must not man have some such confidence at least in God, (as Means of Salvation) when he means to launch into that bigger and endless Divine Ocean?"

[Bhag. Vākh. Bk. III p. 1331-32. "Tuparāma," III 8-8].

I. (a) Here are two principles stated: (1) The reliable character of God's grace, and (2) necessity of consent on the part of the creature both combining to effect the work of salvation. The connection between these two features is also:

stated by the following passage:—

"We cannot prevent the insinuations of great love entering our hearts, but we can resist their impulses, and thereby reject them (*pratyakṣa*)."

"Let us revert to the birds mentioned by Aristotle, the wind moves them, but will not enable them to proceed far, unless by extending their wings, balancing their bodies and plunging the air, they exceed the power of the breeze, if attracted by the appearance of some verdant spot, or haunted form having lost a long time motionless, they anglet to profit by the rising breeze and fall again to the ground, they may indeed be said to have felt the wind, but it has been useless to them, because they failed to profit by the facility it afforded them for flying.

"Thus we are moved or excited by the inspirations of grace; it following their attractions, we sympathize with or second their power; but, by refusing our consent, we reject them. The voice of grace can speak to our hearts without our concurrence; but our co-operation is necessary for yielding to its inspirations."

[3d. Ps : do *Salve Transire ad Lora* of God 2d H: Ch : 2d: P 7b 7b]

(4) "The breath of inspiration is this propulsive impulse of the Holy Ghost (= *Aspiration*) by which we are lifted up and borne on high in the atmosphere of divine love. It infuses itself into the will, and produces thereby sensations of spiritual pleasure; it overcomes our natural inclination to embrace what is good, and makes use of that inclination to take possession of our heart. It develops and intensifies that disposition, as

the wind unfolds the wings of the bird. All this takes place without our free co-operation, it is a gratuitous favour on the part of God who presents us with his blessings. If our heart yields to the action of this heavenly wind which develops our natural inclination, we may date from this epoch the commencement of our happiness; because, when grace has once acted on us, it will sustain its action eternally. In our trivial efforts, it will give us powerful assistance to our weak consciousness, and will conduct us from our degree of love to another, until we attain to that purity of faith necessary for our justification."

[Ibid. Ch. 2d 2d H: p 7b.]

(5) " * * * give me the first inclination to follow thee, for I cannot speak of myself, nor move without thy assistance; but when thou shalt have helped me to take the first step, then, O Beloved Spirit of my soul! we shall run together: thou shalt go before me, attracting me powerfully to follow closely; and I shall run after thee and faithfully yield to thy attractions."

[Ibid. Ch. 2d 2d H: p 8b.]

(6) " * * * the source of grace is stopped by diverting and confusing its current, and not suffering them to flow back to their divine source. For the influence of God's spirit are in large measure poured only upon the truly charitable."

[Thom : à *Concept. In* Clr Ch. 2. 2d H: p: 128.]

(7) "And now, and with love ever flowing

TOPIC 46.

"The less of the Marvelous" illustrated by the "Two and Four-Arm" controversy

Once on a time when Bhaktar happened to be at Tirumittayā, Anandācārya inquired of him whether God is seen in His Celestium (*supramundo padē*) as with two arms or with four arms? He replied —"The Rikhyānas¹ mention two arms, and our people four."

Quoth Āchārya — "Then which is correct?"

Bhaktar. — "If thou seest two arms, take it for Perjā-pertuvā², if four, take it for Peruvā³."

The fact was that those who had spiritual eyes saw four (arms and even more).

[Bhag' Vāh. Ek III. p. 1364. "Ājām" III 7 a.]

TOPIC 47

"Two and Four Arm" discussion (continued)

Agāra, Nāthācārya Bhagavār to Bhaktar — "Is there any authoritative text to show that God is seen in His Celestium (*supramundo padē*) with four arms?"

Bhaktar. — "Is not there this text. "He, the Beyond matter, the Unnumber, He with the discus, shell and mace &c."? (by Manojadara, the widow of Rāhāga) Seeing the questioner silent and offended, Bhaktar continued — "Is not this authority satisfying?" [Vāh. Hāmanan alluded to every arm (*vāhāra*) of Rāma, Rāma Vyāsa VI 3. 13].

[Bhag' Vāh. Ek III. pp. 1365. "Ājām" III 7. a.]

1. These are the Mathura.

correct referred.

2. The stationary image of Lakṣmī-dēvī in the innermost sanctuary of the Brīhaṭṭheśvara Temple, represented with two arms (but four arms visible in the

3. The image with four arms,—movable, and fitted for processions and other forms of worship.

4. Vāhga is described as with four arms in all the Purāṇas and

other works, and he also knows to have no incarnation. As Krishna incarnate, his parents Vasudeva and Devaki saw him fore-armed; Arjuna prayed in the Bhagavad-gita (X) 48—"This world I am sure is that fore-armed form," and Panandita/Vasudeva—the Enemy of Krishna—declared him thus. As Rama incarnate, Mandodari, the widow of Kishna, saw him as with fore-arms and eyes. He addressed Hanu—"Thus am I Arjuna the Archer, the Fore-Armed." I am a Fore-Armed. (XV). The Sarana involved in Master's reply means, to teach that fore-armedness need not necessarily be a sign of Divinity, a sign to claim allegiance from mankind—, and that without it in Divinity was proved. "Opportunistly we received a communication from Dr. Parker-Smith, Arjuna, dated 22nd August 1906, Wellesden, London, which is to the point—"The perverse childishness in pretending to see something positively divine in a two-headed or four-headed form is rather unfortunate. This is unbecomingly, form, 'belonging to ecclesiastical dogmatism, proceeds only my will. As to a four-headed human form, I saw one such form embodied in the Frontal Narayana. Would that be worthy (worthy of worship)?" Hanu—will regard as incarnation itself, God need not be prevented from taking birth among men, as was, and before the men, Krishna exclaimed to the/pandita—I am here as one of you." Hanu—"I think of me but of the mankind." The life of Jesus-Christ," says Coleridge, "from

His birth to his death was, with one exception to be noted presently, a purely natural human life; this is what the Christian himself has apprehended under the doctrine of His perfect manhood. " * * *

"His birth was that of other men. His early years were those of a working man in a village home. We are informed * * * that He felt all the common bodily wants—hunger, thirst, pain, weariness—and shared the common human weaknesses of humanity—such as temptation, doubt, surprise, disappointment, and even embarrassment. " * * *

"He discharged creatively all the common vital energies of life such as love, hatred, anger, sorrow, hope, grief, fear, etc., etc., parental and kind affections showing how, out of the common stuff of nature's matter forming a religious life might be lived on earth and by men." [P. 134-137 A New Axiology.]

Cf. "If they hear not Moses and the prophets, neither will they be persuaded though one come from the dead", said Christ (Luke 16:31).

Cf. "The hear men and the moon hear, and if they are any ears, they will not believe and say this incarnation that has been performed." [Sopana No. 87 Sanskrit "Alpam" 1st Ayat 1.]

[Page 683, Vol. 87, 1904. Kumbhachand Ganga, Dr. Hartmann on Fallows's Foundations of Belief].—"That they could dispute with religion, put life in its foundations of Divine relations, shows an attitude of mind inspired by a deeper poetry than that which cannot make

that he had come to know the same, he implored that thence forward he might be treated as an humble disciple.¹

[Bhag. Vish: Bk. III, p. 137a. "Nāthanaḥ" III 7 1].

NOTE 12.

Self and the Body Compared.

To think of God as low in our esteem is to think of Him as having no power to cleanse our sins, but to think on God's merits as higher than even God Himself in our esteem is, a rare virtue (for men may be found who hold God in esteem, but few are found who hold God's merits in greater esteem.) To illustrate this, the following incident is related of Vīra ppallal and Pūṭhakaḥ ppallal, the two favourite disciples of Nāṭhijar. They went together on travel once on friendly terms. Some misunderstanding between them having arisen, they gave up talking to each other. Nāṭhijar seeing this, admonished them thus. — 'My sons,' how can one Brother be offended against another and be reserved like this? The cause of hate and anger arises, because, either wealth and lust have not been eschewed; or things of God have not been felt of great worth. On receiving this reprehension, they both rose, prostrated to him and at once restored themselves into each other's affection. [This illustrates that Brotherhood among

1. Saints are specially appointed by God on earth. God is known only to them and speaks through their mouth. Read Dr. Finckh's *Ward-Jewel* from sections 438 onwards, of Division 4, called "the Teacher's Saving Power." St. Francis de

Sales tells us that "the Holy spirit specially resides, ascending the body of the church, and speaking by the mouth of the bishops, according to the precept of the Son of God." [P. 44. Ch. XIV, Bk. II. on Love of God.]

men "is even a higher virtue than Fatherhood of God".¹

[Otag. Vish. Bh. III, p. 1371. Nāthanaḥ "in. 7-3].

TOPIC 53.

The moment of detachment from God is an age.

The delay—in not realising the Hinduic Vision of God for which Śa. Nāyanābhāṣar so much pined—became so insupportable to him that in the Decad of Twenty-eight months commencing with "madhyāhne" (in 8.), the saint's consuming yearning reached such excess as to make him doubt whether even the inconspicuous sense-organs in his body had not more intelligence than himself and had not really excelled him in the desire to find God and whether each sense did not long to poison, singly, all the delights of the other senses put together.² To saints such moment of separation from their

1. Cf. "A servant of God must not be contentious but mild and sweet towards all men, and be patient and apt to learn." [2 Tim. ii. 24.]

"Abstain from all debate, and pursue diligently the number of men." [Eccl. i. xviii. 17].

Cf. (a) "Let us not render any one evil for evil." [Rom. xii. 17].
"Forgive us our trespasses as we forgive them that trespass against us." [Matt. vi. 12, "Let all sorts of harshness, anger, and indignation be banished from amongst you, and be ye sweet and merciful one to another, pardoning one another, as God has pardoned you." [Eph. i. 31].

"Forgive and ye shall be forgiven." [Luke vi. 37].

2. Cf. *Yogasādhana* (Śāntarāyaṇ).
"Had I no eyes, but ears, my ears would burn

Thus toward beauty and loveliness,
Oh, were I dumb, thy outward parts would move

Each part in me that were sensitive
Though neither eyes nor ears, to honour me,

Yet should I be in love by touching them."
"Say that the sense of feeling were bereft me,
And that I could not see nor hear, nor touch,

And nothing but the very smell were left me,

Yet would my love to thee be still as much;

And nothing but the very smell were left me,

Yet would my love to thee be still as much;

Beloved seemed an age.¹ So it is told of Sumatran, the minister of Duryodha, that after he took leave of Râma (son of Duryodha, decreed to spend 14 years in the forests) he stopped on his return journey to Ayodhya—one day with Guha, Râma's holy friend. But that one day appeared to him an interminable succession of days as he confided to Duryodha:—

"As the two princes parted thence
I raised my hands in reverence,
Mounted my ready car and bore
The grief that stung me to the core.
With Guha many days I stayed." (Mbhārata 4-90-1)
[Bhaṭṭa Vibh. Bk. III. p. 140; Madyhāsa 11.8.5].

TEXT 12

Pride—the foe of wisdom

Self-esteem, vanity, consciousness of learning and worth,

Far from the stillness of thy face
swelling

Comes breath perfumed, that blood-
silk lace by swelling."

"But O, What haughty wert thou
to the truth.

Strong wrenched freedom of the other
four

Would they not with the first
might ever last,

And had Kaṁpakṣa double lock the
door,

Last January, that new movement
gripped.

Should, by his staying in, distract
the first."

L. (a) Last Krishna suddenly
disappeared from His beloved
Gopā. In the intensity of their

love they believed that —

"When close to day to world's gaze
Each moment's absence is an age;
When Thou with us and face
remains

O Face! joyful with early looks!—
With open welcomed we'd gaze at
Thee,

But had Krishna his eyelids
made!"

[Bhāg. Pā. 1-23-25]

(1) Of "Then tell me why
strangeness of delay?"

Oh here, all confusion, once more
appears,

Disperse the shades, and watch me
into day,

From the slope of night these
books of four!"

[Madana Geyan.]

mark those men, in whom there is lack of docility, much less reverence for Divine words. Karikkāl Vanchandanthār, who lived in the country called Kol-kudam-depa, showed to Nāṭhyar the composition by him of a commentary on *Dravida-pañcāśat* (= *Tirumōrtai*). Nāṭhyar, out of regard for benefits received from this Rājā, called his disciple Nambūka and asked him to deign to give the work a perusal. He did so and for compliment's sake remarked to the Rājā:—"How well hast thou understood the heart of St. Narendrakṛp, and how closely hast thou followed in his track!"

Rājā: "Ah, Pōṭai! hast thou not discerned any difference between the Saint and myself? Look, in the midst of multifarious duties, my position demands of me to fulfil, I have been able (with my superior talents) to execute this also!"

[*Bhag. Vākh. Pk. III. p. 1460, "Uṭam Eṭa" vi-2-3.*]

1. Of (a) "A little learning is a dangerous thing

Drink deep or taste not the Florian spring." Pope.

(a) "Be not surprised, My son, by the simplicity and elegance of Thomas' composition for "the Kingdom of God is not in word, but in power" [1st Cor. II. 4-5. Thomas & Rungla, *De deo vero*].

(a) "Indulgentia-diligentibus Breuibus vixit et sapienter" [1st Cor. xiii.]

(a) When two persons of extraordinary learning and abilities presented themselves before St. Vincent de Paul he gave them both a regular telling:—"Your skill, the more you show, our low state. Your talents may be of good service to some other pious. As for us, our highest ambition is to imitate

the apostles &c." He laid it down as a rule of humility: that if possible a man ought never to speak of himself or his own concerns, such discourse usually proceeding from, and consisting in the least, pride and self love. This rule is a rule prescribed by Confucius, Aristotle, Cicero, Pliny, and other philosophers, because, say they, for any man to boast of himself always is most intolerable and heartless pride, and modesty in such discourse will be suspected of secret vanity. Epictetus on the tick of speaking always of a man's self shows he is infatuated with the passion of self love, values everything to himself, and as his own centre, than which serves anything can be more odious and offensive to others." [C. 139, Vol. VII. *Baker's Lives of Saints.*]

STIPES III.

The prodigality of God's bounty.

The bounty of God will be worthy of His Infinite Self¹. This is illustrated by the following incident in the History of Lord Rāma — Before going into the forest, the Lord made great gifts. He stood alone like a poor man after having surrendered the throne and the royal elephant Śarvaśyāma, when a poor Brahmin, Tṛpta by name, came up running —

“O Rāma, poor and weak am I,
And many children round me cry
Scarcely living in the woods I earn
On me thine eye of pity turn.”

And Rāma said —

“The cows on thee will I bestow
As far as thou thy staff canst throw
“ “ “ “ “

Three thousand kine, but not alone;
Thine herdsmen too, are all thine own;
And wealth beside I give thee — speak,
Thine shall be all thy heart can seek.”

[Rāmāyaṇa: 132]

[Itihag. Vaid. Bh. III p. 1478, “Śruti,” 16-9-3.]

1. Read Lecture I “The Love of God as creation,” by Frederick Cresswell, M.A. From Lecture 2. “The Ways of God in Creation,” the following beautiful sentence is taken: “ * * * another characteristic of the gifts of the Deceiver, I mean these profuse manifestations is voluntary use of the qualities by which they are distinguished. By a miser, for example, gifts are measured and measured

his gifts by the strict necessity of those who are the recipients of his bounty, but gives them enough and to spare. In that respect he may be said to reverse the proverbial rule of human profusion by being generous before he is just. He is willing to encounter the charge of prodigality rather than to incur the risk of penury. He is not acquisition or retrieval as to the use of his bounty, nor over cautious

TOPIC 33.

Vicarious expiation.

One day the washermen of the holy town of Srīnagari brought clothes, particularly well washed that day, to Hāṇḍaṇḍa. He was so rejoiced at the loving care bestowed by the washerman that he led him by his own hands to the presence of God Rāṅgarāṇḍa, and addressed Him thus —“ So well fitting thy August Self, has this washerman prepared the clothes for Thee! Pritho, deign to accept and wear them”, on which Rāṅgarāṇḍa condescended to Hāṇḍaṇḍa, and said —“ For the loving service of this washerman, I have condoned the offence of the “ washerman of the Kṛṣṇādvayaga.”

[Bhag. Vāh : Bk. IV. p. 1648, Kaṇḍ. ” 15-3-5.]

meant a stain which involved no blame and entailed no injury. . . . In the gita is neither action nor constraint. They are not merely shams but anubhava. Their number far exceeds, not only the number of the recipients, but even the power of using them. They are unthought, as it should seem chiefly in order to induce the greatest gratitude as well as the lowest use resources of the heart.”

St Fr de Sales in his Treatise on the Love of God (Ch. vii. Bk. p. 87) says: “An satisfaction is a

Of Bhaktiṇḍa's

ऐषर्वैकल्यसाक्षिद्वयेवर्दयकर्मोचदं जलेभ्योपदोषोपौर्वै

आर्षेनामिद्विदुनिर्देहवनिजयार्वाभलेज्जलेकनवकोवमुदात्तमानः॥

[Tome 52, Śrī-krishṇa-vāh-ka-kaṇḍ.]

1. Both Kṛṣṇa and Rāṅgarāṇḍa, the brothers-lovered through the streets of Nāṇḍa on their way to meet King Kāma. They saw the

consequence of happiness, it is born from this principle that the Almighty takes more pleasure in dispensing to us the effects of his bounty, than we can feel in enjoying them.”

“ Hence sometimes have so great an abundance of work, that for their own relief they are obliged to seek some child to deprive them of it. Though themselves, pressed by hunger, perished of it with avidity, the more it must needs to impart her nourishment than the child to receive it.”

royal washerman coming, and begged him to lend them both sitting apparel (as apparel became up before Kāma). But he was pulled up with

TOPIC 14.

Overwhelming Divine ecstasy jeopardizing release.

It is said that deluged with Divine love, and therefore not able to swim in its ocean, St. Namsakhela lost as if his very individual being was dissolved. A mother and her son once lived together in dire poverty. The son was a man of parts so that on one occasion a merchant gift—of the kind called *Ukagat aridhi go-dana*¹—fell to his lot, and he brought home a cascade of riches. The mother on seeing it was so overcome with elation of joy that she died instantly.²

[Bang. Vakh. Bh. IV, p. 266p, “Mangam” n. 4 r].

TOPIC 15.

God everywhere to the seeing Saint (for Illustration)

To St. Namsakhela, divine consciousness had so much

the probe of his is the King's service, and had the effrontery to give as ransom a free license to keep separation on the Divine brethren. The effrontery wanted, Krishna, who allowed married the wife ransom a hard ship and landed his head long to sail on the dust "the Father. For 1-12 11 to 12." The sin of one man are visited by the servants of another made acceptable by an interceder in the great principle here illustrated. In other words, God's grace operates freely by the law of vicarious redemption, and atonement.

Of (c) "For, as by the disobedience of one man, many sinned; so, by the obedience of one, many were justified" [Rom. V 19].

(d) Also read [Joh. V 12 to 18.]

(e) Read Genesis XVIII-22 to 32.

"I beseech thee, with be (Namsakhela), be not angry, Lord, if I speak yet once more. What if I should be loved thee (Balam)? And he (Lord) said I will not destroy it, for the sake of thee (good man).

1. Literally "Opposite-faced son-gift." This means the gift of a son made when it is but half-delivered at cost. Unless this gift is accompanied with a large sum of money no one accepts it. To accept it is accept the sin of the giver.

2. Love "is strong as death" [Canticles, viii, 6].

"Balam here is sometimes so violent that it actually separates the soul from the body."

[Ch. IX Bh. VII, 8c. For the Saint's love of God].

developed as that every external object and event appeared to him as replete (or infilled) with Divinity.¹ It is related of Śa Nīthamaruṇ, that when he saw the King of the land mounting his elephant by planting one foot on the head of a tributary prince of his, he exclaimed, — "Like this, isn't it my Universal Sovereign rides His vehicle Garuḍa² by planting His foot on such world-kings as Brīhaṭī (the demurge) and others ? "

On another occasion, the King of the land with his retinue passed by Śa. Nīthamaruṇ's place on his way to Geṅga-konda-bodha-parāṇa. Nīthamaruṇ was at the time engaged in worshipping God Marmaṇḍa of Viṭṭala. His daughter came and said —

"Father,³ I see a monkey, and two men with bows and a maiden enter our house."

The saint imagined the monkey to be Hamaṇḍa (the loved author of the Andra grammar, and messenger of Rāma), the two men to be Rāma and Lakṣmaṇa, the maiden to be Sītā, and proceeded in haste to see them. Those in the way saying "there, there, they go", the saint pursued in the

1 Cf. (4) "The Hindus believe (and their Sāhitya scholars) " God to reside and to act as an invisible power in the visible things, like our soul in our body." (P. 24 Rev. L. Morris's Lectures, Bombay,

2 Cf. The theory of grammar was not actually created till the Tāmil was improved. The scientific method, i.e. the law of evidence, is the same here too, i.e., in the Science of Divinity also only the apparatus for recognition is different. It is not a particular kind and dependent of human, but a particular kind of mental character, called *śūdrī* (=Power, 6) viz

4") and a certain intensification of Holy Deity called *Parameśvara* (64 with 54.55). Another *Śaṅkya* Śāstra contemporarily required saying

"know me where God is ?" Śaṅkya Prabhāsa or the mystery Śāstra of God answered our saying show me where God is not ? "

[Letter of Yogi Vithalānanda, d. 22-7-1908. London.]

3. The same as *harab* or *Shervā*. For poetic meaning, see Śa. Nīthamaruṇ's *Indu-dāya* Rhythology

direction, and came to the outer door, and asked the keepers there whether they did not see such a group as he imagined. When they said "no", he fell down and breathed his last.¹

[Bhag. Yash., Bk. IV. 1706, "Tiruvadam" π 4-5].

TOPIC 16.

God everywhere is seeing saints (3rd Illustration.)

Rāmaṇya was one day begging his alms (as became masters of his order) * in the thoroughfare of Eṭṭimangam. Days draw some figures on the floor with their toes, and pointing to them, cried to Rāmaṇya "Here is your God's image." Fortwith he put his head down, prostrated and went his way.

TOPIC 17.

God everywhere is seeing saints (3rd Illustration.)

Naṭṭiyar used to relate of Rāmaṇya that on one of the

L. Cf. Bhag. G. 11. Lord Krishna saying—

"For whomsoever is woodwork work, and majesty, and might:
From me hath all proceeded.

Receive thou this sight."

At the next session of Hari, Chinmaya fell into ecstasy, his Lord Gouranga by their Rāmānanda.

The passion of his love the Cross was so great that "the very name of the sufferings of Christ or sight of a crucifix threw him into raptures of sweet love, and made him melt in tears," [Vol. vi, p. 400. Father's Lives of the Saints]

See Topics Sum. 86-8-87 (the acts

of Rāmaṇya) Bk. G. 1711B, telling us that "such saints are rare to whom God is all."

E. Cf. (+) Bk. Francis' letter and "Thus I ask for our aid more than for the glory of my Holy Name we never possess anything under heaven, and receive our substance itself from the charity of others."

[Father's Lives of Saints, p. 100 vol. 2].

(3) "If we receive nothing for our work, let us have recourse to the table of the Lord, the begging thus from door to door."

[Ibid. p. 141]

days of his begging excursions, he came across a number of boys. They were imitating on the ground all that the Elders did in the Great Temple of Radhañña. They had drawn the Temple, the separate chambers therein allotted for God, and His Consort (Lakshmi), and the ceremony of the worship had progressed till it came to the offerings of food. The boys gathered handfuls of sand for this purpose, and after going through the formality of offering it to the Gods, presented it to Rāṇḍoupa for acceptance as holy food. He at once prostrated on the ground and received the offered food in his bowl.

[Bhag. Veda. Bk. p. 1399, 1st Tiruvandādi 44].

TOPIC 39.

God everywhere is seeing us (His Illustration.)

In the town called Rāṇḍra-pathan, a saint by name Tiru Nāḷa-kulattirukāḍi lived. Once in the rainy season he left his house to go and inspect his crops. On the way he gazed the clouds above, which put him in mind of the cloud-colored Dasy Vahga, so much so that he was seized with ecstasie trance and he fell down. One of the cultivators [the head tenant] of the saint who was watching, ran up, lifted him up gently and brought him back home; and reproached the farmer for having allowed a saint of his tender temperament to go out for field inspection in the rainy season.¹

[Bhag. Veda: Bk. v, 1710. "Maṇḍana" iv-4-9]

¹ It is related of Nāḷa-kulattirukāḍi that he lived (about 1850) in Jēppentirukāḍi—the back place of Rāṇḍraja—that as he reached the top of the hill of Nāṇḍarāṇḍra at Mēlaka (also Tiru-Nāḷa-jāṇḍra

Parani) he eyed the footprints of feet and hands (made by boys) on a wall. He thereon taking them for so many impressions of God's hand and feet touched them reverently with his garment, pressed them to his eyes and prostrated.

TOPIC 33.

What constitutes Praise and Veditions to praise God.

"I wish to hymn Thee in fitting terms" —said St. Nānaka/34/3. Some one asked,—"How is this consistent with the Guru's confession in another place that, "to praise Him, no fitting terms could be found"¹. This objection is met by the following narrative:—A holy man living on Tirapani casually set forth, in the course of conversation with Tiruvengadam-admayin (God Resident) that St. Tiruvengayal-adar's Hymnsal veneration of Him [see Periya Tiramozhi, 24-10²] was but a show made, as if honoring Him, whereas it was full of self-adulation, [inasmuch as each verse ended by a praise of the author who chanted the hymn]. To this God replied "But art thou not aware that before He declared his loyalty to Me, there was no self-adulation, but only after his allegiance to Me. After allegiance, all self-adulation acquires the virtue of praise offered to Myself"³. The gist of this is that God cannot be praised by untrusted men, but when inspired by God Himself, they become the most worthy instruments to praise Him.⁴

[Khaṇḍa Vākyā Bhā. iv, p. 176a, "kārya" is 3 b.]

¹ Cf. (a) Tiruvalluvar's Hymn, verse 2.

पद्मानन्दविषयसत्त्वाम्यसुखः

स्वीयैवैवराज्यसुखमिन्द्रियसुखम् ।

वेदाभ्युत्थुल्लसत्ताम्यदार्ढ्यम् ।

कौमोदतमसुखसुखसौख्यम् ॥

[1] He was not but being one drop in the sea, and our selfish, ego and dualist view, in this clear and lightest form of beauty and truth [P. 114 Rev. & Richmond's Select Letters.]

(2) Cf. David's Journal P. 320:—

"I feel most strongly that even, as all that he does or sees, or which is himself's, great or good, is but the organ and the which of something or some one higher than himself. This feeling is religion. The religious man takes part with a truest

TOPIC 60

The days and nights of the soul or vicissitudes in Spiritual Life.

The vicissitudes experienced by St. Nikolai'skitch in the spiritual life, are characterized on the one hand by an exaltation of spirit, and overflow of emotion in which his very life seems melted and lost, and characterized on the other hand by a desolation of spirit and aridity of heart abyssal in depth. These alternations, the former conspicuous when God is present, and the latter conspicuous when he is away—constitute the chief texture of the Saint's *Trois desochs* Hymnal, Decad, 17-6 [Thopdras] ¹ Otherwise, between the one and the other, no

of inward joy in these phenomena of which he is the intermediary but not the source, of which he is the voice, but not the author, or rather, the poet. He knows these years, hard, wet, and help, but he is completely careful to assure himself that he may still as late as possible the higher work of the Gospels who is making a necessary use of him

[1] Cf. 12) When love departs,
a shadowy way and road.

And dark as hell, is opened in the
soul,

When love returns, the gloomy
scene is past.

Ye tongueless shades her and no fears
control."

[13] "There is now and now be-
side,

Was my darling and my play,

While alternately I died,

Seer of grief and seer of joy,"

(2) This vicissitude of day and night in the spiritual life is neither new nor unexpected to those that are acquainted with the ways of

God. For the earliest prophets and the most recent saints have all experienced an alternation of exaltation and desolation. As an instance of this, the great prophet describes his own case: "When I was in prosperity" says he "and my heart was filled with the treasures of grace, I said I shall never be moved. But these treasures being now taken away and feeling in himself the poverty of fallen man, he said: Then shalt thou Thy face from me and I was troubled." Yet in this desolate state he does not despair, but with more ardour raises his desire and prayer to God: "Unto Thee O Lord, will I cry, and I will make my supplication unto my God." [Thos. 1: 12-14].

(3) St. Chrysostom's answer I confess, the work hath behind, but if ye know whence of comfort and absence of sense of the great presence, I think that absence is Christ's trying of us, not simply our sin against Him." [P. 1204 Rev. S. Rutherford's Select Letters].

coherency in the shape of continuity of a theme is predictable. "This polarity in love is emphatically discernible between *Devad* iv. 5 [*Vigra*], and *Devad*. iv-5 [*Thyāgr*]", and Bhaktar, "but if a more consistent kind of link between the two sections be still demanded of me, I must only refer you to the case of rice and cards. For a certain customer brought a measure of rice to a hotel and asked the bar-maid to cook it for him. She got it ready, called him and spread the leaf for him to eat. He sat down with a vessel full of cards by his side. Rice was served. He poured cards over it—"Two such cards, more rice please," he cried. She brought more. He poured cards. "Two such cards, rice please", he again cried. And this went on until some-host was tired of serving him and was sarcastically remarked:—"Thy cards seem never ending. Is it possible I have rice enough to meet thy demand?" ("So I cannot every time satisfy demands made for establishing links between the ecstatic and the despondent states of the *Śrīnt*" and Bhaktar)

[*Bhag. Veda Bh.* IV. p. 1784, "*Thyāgr* iv-5 (1)."]

TOPIC 61.

The one God Supreme above all others.

Before the One God, all lesser gods crouch and tremble.¹

This fact was exemplified in the days of Pillay-aravāṅkōṭṭh

(a) "The religious state is one of deep enthusiasm, of sacred ecstasies, of unceasing ecstasy. But how rare a state it is for no power remains harassed by duty, by poverty, by the wicked world, by sin, by illness?"

[P. 246, *Devot's Journal*].

108 (a) [Tut. Up. Anandavallī 1984.]

¹ *Śrīmadbhakti* 40—"From fear of Him, blows the wind, From fear of Him rises the sun, from fear of Him, are Agni and Indra, and Death itself runs away from Him in fear."

(b) Also read *Kṛṣṇakāśikā*, 10 for the Power of the one God styled "*Yāhnan*" over other Powers of the Kosmos.

Dharm. One of his land tenants was put into tortures by the village deity called *Ayari*. The deity was asked to mention what measures would serve to propitiate it and appease its wrath. It said:—"I want milk and fruit, I must be smeared with scented sandal, I must be nicely dressed, and nicely decked with jewels, I must ride in a litter; and umbrellas must be held over me." The villagers consented and going to the house of their master the Dharm, borrowed all the things mentioned, and did to the deity as directed, and retired, after the propitiation ceremonies, to rest. That night however the tortures of the distressed tenant were redoubled. *Ayari* was questioned as to the why of this again. It answered:—"Ye have brought me the articles used by Dharm; ye have placed me under his umbrella. How can I go under it? Ye have exposed me as it were to the sun; ye have smeared fire over my body, by smearing me with his scented paste; ye have hung many moons over my shoulders by decking me with his ornaments; for what ye have done, I shall not depart before taking this man's life," and thus the deity, multiplied its tortures. Dharm is believed in the east Supreme God, hence the pre-eminence of himself and his belongings over the so-called gods of inferior types.¹

[*Uttar Vah: Bh. IV. p. 1204. "Tiyakkama" n. 42.*]

TOPIC 43

The efficacy of Jai's Early Years alone, the Servings Remedy for all Ills.

As a cure for those who are troubled with agony by the withdrawal of God's Fellowship, no quicker remedy is efficacious, such as invoking inferior deities,—deities who like vampires ask for vile things, such as flesh and liquor being

1. And pp. 67-68. See Muller's *Sa. System*.

offered as propitiation?—, the only sovereign salve for God such souls is God Himself, and calling on His Holy Names. A story goes of a man who used to be afflicted with liver complaints. He sought the physician for a remedy. "For forty days live on milk diet" the physician prescribed. Being poor, he hit upon a device. Happening to be the next door of a dairy-farm, he daily visited the spot where pots-full of milk were kept, and devoutly prostrated to the same. This cured him. "This is to show that the lawful use of the Holy Names of God, in reverence and love, is a panacea for all ills!"

Hrag Vakh Bh. IV p. 1832, "Ivdr" is 6-5)

TOPIC 43

The dust of the feet of Holy Saints even more efficacious.

Even more efficacious than the Holy Name of God is the

1 "What numbers of men, women, children, even sheep, goats and other animals, have been the more enlightened Romans kneeling upon their abominable altars? The sweet incense, herbs, eggs, fishes and bulls were consecrated through Japan every trifling occasion to Apollo, Diana, Ceres, Proserpine, and Neptune for each day and its peculiar offering. It was a superstition, less important to the Romans, because then it was the greatest to the feelings of humanity." [P. 178, Ch. vii. "Religious Misconduct, by Roman."]

2 (a) Among the Aryans the Holy Names of God is woven into a web-work, the latter term meaning that which serves those who devoutly repeat it. It ought not to be repeated to the understanding, and

ought not to be made use of lightly. The heart must be contrite and humble and full of faith and confidence. A Christian Author, F. C. Oakley M. A. in his "Tales of Lorena" p. 78, writes thus:— "The reverence due to God and all that belongs to Him forbids the unguarded use of His awful Name except in occasions where it is even to be treated with honour, as in places where it is preserved from disrespect by the circumstances and associations under which it is employed. This method of dealing with holy things is what our blessed Lord recommended in telling us not to put our hands before those who will trip up on them." Thus our Holy Mystics are called *Salagras* or *Sectras*.

[1] & [2] see P. 78].

Holy deft of the feet of His saints, to remove contamination from inferior deities. Once it happened that—Vasudeva and Sudeva were two devout followers of Rādhānaga. Akajākhariṇi Sakāda the Prince, (probably to have a joke with them, or to test their faith) showed them a Jaina temple, and said “Here is your Holy courtyard, here your Lord (pugn of Vishnu Temple), fall down and worship.” They believed him and seriously did as told. And then they came to know they were duped, as the temple where they worshipped was a Jaina temple (antagonistic to Vaishnavism). The shock from this revelation made them Rana Pillay-arrāṅgī-viḥāṇa, the intimate disciple of Rādhānaga, proceeded to the spot, and sprinkled them with the dust of his feet. They reviled and roared.

[Tibet: Vaid. Hk. IV. p. 186a, “Tanyam” 15-6-8.]

(3) Queen Drupadi exclaimed thus:

शंखचक्रगदाक्षयै द्वारकाभिलषाक्षुत् ।

गौरी-दधु-दरो-काय रघुपांशुष्वागतं ॥

[Maha-Bhā. Udyoga - 69-22.]

महादिदीप्तानुलम्बानु-काय

अशेषकायप्रकृतानुदीप्तम् ।

अशेषकायप्रकृतानुदीप्तम्

वत्सुकीश्वरानुदीप्तम् ॥

[Arjuna-vā.]

(4) The Royal Sakāda Sakādaṭṭa a Mahāyānī, verse 17 thus sings—

इत्येकाः प्रमुहप्रमुतिपरमव्याधिभिः कृष्णविमं

योगज्ञानमुदाहरति वनवोषांशुवनननादयः ।

अन्तर्वातिरकीरकवत् कृष्णवपुषाद्विभं

कृष्णवपुषाद्विभं कृष्णवपुषाद्विभं ॥

[Vid. See P. 74.]

TOPIC 61.

The efficacy of Holy Man's Feet-dust.

Moreover the said dust is also efficacious in breaking the God-sick souls.¹ The following conversation took place on this theme. Once on an occasion, Nāgīyār and his disciples were assembled together in an enclosure near the Holy Parson in the compound of the Temple of Lord Rudraśāhī, and the theme, of Śrī. Nāradaśāhī prescribing the Dust of saints' feet as cure for the God-afflicted, came to be discussed. Namballai, the Chief Disciple asked.—“Is n't the Cause itself the Cure also for the God-sick? for the Cause for producing distress, was mentioned to be the Holy Character, Lord Kṛṣṇa Himself (i.e. distress consequent on His absence)? To relieve that then, is not He Himself the Sovereign Remedy? Whole up, He is mentioned as the Cause of the sickness, but the Dust of the saints is prescribed as an cure? Can the cause then be one, and the cure another?”

Replied Namballai.—“Hear me. When people are in this (weakness of God)², we cannot give them better milk (i. and-date) at once to drink; but must first apply to their wounds ginger powder. Besides, when better milk is asked for, and it

(1) Cp. Jesus Christ, the great Physician of souls, the only Sovereign Physician of the soul, who by his blood and spirit cures all our spiritual sicknesses.³

[Bridges's *Compendium* under 'Theology'.]

2. (a) The very touch, the very sight, the very form of the garment, the very shadow and other relics of holy men, have been recorded as their efficacies. Thus the form of Rādhikā, of Jagan, and of the holy saints of every land.

(b) Cp. *Śaṅkaras* Ch. 100. 30 श्रीविष्णुसहस्रनामम् ॥

2. Śr. P. de Sūtra (1814) [1814], p. 103, on Love of God.

“There are persons, who by loving without reserve to the distance of Divine Love, augment its ardour to such a degree, that in the end it entirely consumes them. These ardent lovers of the All-

mighty are like persons suffering some violent affliction; the removal of their agonising diseases, does for as long a time of total insensibility, that they are reduced to extreme debility, which soon leads to death.”

is not readily forthcoming, we must resort to such other remedies as are ready to hand. Thus, when Lord Krishna (butter-milk) is longed after, and He cannot be produced at once, we have to adopt preliminary measures, such as that of sprinkling Holy dust¹ (ganga dust), and when the patient recovers his breath somewhat, then only may the sovereign Remedy—the voice Beotific of Lord Krishna—be presented to him.”

[Hag: Veda: Bk. IV, p. 183a. “Tamasam” is 6-51.]

TOPIC 43.

Love of God unto death.

It is now shown that if earthly men be not admitted as unworthy *Sa-lours*,—as illustrated above by the curative power of their Holy foot dust—they are at least efficient functionaries for performing mediatorial offices between souls and God. In other words, they do possess the power of victorious pleading with God, and procure for souls their redemption. There lived a saint by name Tiruk-kappu-mangay-andila remarkable for his ardent love of God, and who worshipped at the Venerable Shrine of Lord Pattariva (—The Isle of Love). His was so far risen in holiness as to put entire trust and confidence in God, so much so that he entirely abandoned his soul unto His keeping, and ceased from every activity which may smother of trust in self, and of distrust in God. He laid himself down at the door of the Sanctuary of the Lord prepared to die for Him, and thus exemplify his whole-hearted love and trust in Him! His disciple ran to him and weeping, prayed to him

1. Cp. (a) “Thy love, O God, is strong as death.” (Psalm, 138-4).
Sage Sri Peria Salmadurai’s “Love of God” [Bk. vi, Ch. vi, p. 226]—
“* * * * *”
“...as love is sometimes so violent, that it actually separates

the soul from the body, and by creating the death of those who love, it renders them infinitely happier than if it bestowed on them a thousand lives.”

[Continued on page 38.]

thus —“God-Save! after thy departure, what hope is there for me?” The master consoled him thus —“Soul remain by my side, that is enough for thee.” The disciple carried out the command to the very letter and expiring even before the master mounted to the shade of the Blessed. Three days after, the Master winged his flight to the regions of glory. [The disciple’s incident also illustrating that the mere act of acceptance of a disciple by his godly master secures a passport to Heaven.]

[Bhag. Veda. Vol. IV, p. 1844. “Yodan” n. 6-8.]

TOPIC 22.

Martyrdom.

Kuntikohur, the immediate disciple and lover of Rādhāgopa, was a martyr to the Cause of Vraṭhagauri. Kuntikārtha Chāpa, the reigning prince at the time of the Choja-Kingdom was a bigotted Śaiva. Like Mahomet’s followers converting people by their sword, he had undertaken a crusade

“As the lot of the vegetation is to die in due time, that of the elect is to arrive at the love and grace of God, which is effected in several ways.”

(1) [Thomas à Kempis, *Imit. Chri.* p. 122]. “Blessed is the man who voluntarily accepts the hour of his death [vide Mt. 11. 21. &c. “passive”] and keeps himself in constant preparation for his approach.”

(2) “The Prepared and Ready

(3) St. Yásmāntakāpa Singar—

दयानिमित्तोऽभिमुखान्मयी ।

ननानुभानुभरणीनिहस्यति ॥

near welcome death as their own embracing host” is the translation of “*hrīṣṭakāpaḥ pratyakāḥ*” or “*your personal death-lot*.”

(4) “Though He slay me, yet will I trust in Him” [Job. xiii. 15]. “Faith’s eyes, that can see through a wilderness, can see through a gloom of trial, and under it read God’s thoughts of love and power.”

[P. 122. Rev. S. Hesterford’s *Selected Letters*.]

[V. St. Māra-Bhava].

Man. 12-30; Epik. n. 18-19. 1 Theop. v. 12, Hebrews 12, James v. 14.

1. For illustration herein in the Bible, of this truth, see Gen. 22:1; 1 K. 18:2; 2 K. 19:1; Job. 13:15; 23:4.

of religious persecution, in the course of which he forcibly compelled every one to sign a bull he had proclaimed, to the effect that there was no other God but Siva. Āshvin was one of those so forced. In court, he was ordered to sign the declaration. He stoutly refused. Thereon the king ordered his eyes being plucked out. When, Āshvin himself plucked them out, exclaiming—"These eyes, evil after having seen thee, shall not be."¹ Kīlakauya's heart bled at this catastrophe, and soon that moment sorely longed for restoration of his eye-sight. The blinded Āshvin (also Vīṣṇu) composed at this time the famous Hymn known as the Varada-stotra (or Pindas in honor of Lord Varada-stro, Headrest in Akāśa-paravā). On hearing one verse out of this (viz., verse 2), beginning "aha megha &c.,"² Kīlakauya was so rejoiced that he exclaimed,— "Āshvin! I cannot bear to see thee so distressed, being deprived of eye-sight. It matters not now if by pretending on God our petition, we transgress the law of utter resignation and submission to His will. If thou dost not care to urge thy will against God's, at least I conjure thee to do so for my sake. Prigāṇa, go to Lord Varada and sing to Him." Āshvin carried out his Master's behest and returned,

1. Cp. St. Ignatius's (Bishop of Antioch A. D. 327) conduct before the tyrant Trajan.—Trajan asked:—"Do not we know, so that to hear the Gods is our business, whom we have summoned as against our enemies?" Ignatius replied:—"You are in seeking those gods

who are no better than devils, for there is only one God, who made heaven and earth, and all things that are in them" (—a part of the narrative contained in the Holy Gospel, Mark's) (Father's Lives of Saints, Vol. II. p. 18.).

3

दीलमेवनिममेकनदुःख
 स्वामदुःखलक्षणप्रवेत्ता ।
 अस्मद्विषयदन्त्यजनेव
 देवस्तुदुःखगीयस्तमे ॥

Then He deigned to favour thee (i.e., grant thee eyes) ? ”
 ॐ-ॐ Kīrāṇya. “ No ”, answered Kṛṣṇadāsa.

“ But did you hymn Lord Vāṇa with the ecstasy needed ? ”

“ Sure, yes ”, (conceding his mistakes, out of respect off his master's injunction to hymn with the nature of regaining the lost eye-sight)

“ Rejoice and verse then out of those Hymns, pray ”

Āśvīṇ recited verse 23, beginning “ I have nothing ” &c. ;

Kīrāṇya was so delighted with its sweetness and meaning, that he exclaimed :—

How could not have I and concluded to thee, after
 turning to such touching music of thy hymn ? Āśvīṇ ! turn
 to me, let me see thy face ”

Kīrāṇya's anxious care for Āśvīṇ's welfare had pro-
 voked in him certain conviction that his disciple had obtained
 eye-sight from the All Merciful. Hence his warning :

[Bhaṅḡ : Vāṇa : Bk. IV p. 1007 “ Nāḍī ” is ७५ .

CHAPTER II.

Grateful submission to spiritual Discipline.

Once in the holy monastery of Kīrāṇya, an extensive
 feast was being given to the devotees of the place. Āśvīṇ
 (Kīrāṇya-dāśya), the disciple of Kīrāṇya, served in the
 entertainment, during the course of which, Kīrāṇya noticed

1

आमुदमभूद्वनकक्षपदु

कनैपाद्यपरिकर्षदंष्ट

आनन्दप्रभिलासकवीर

पारपीवतिवहपद इहमे ॥

him serving drinking water' standing sideways (a sort of indifferent attitude indicating want of sufficient respect for the guests'. He ran up to Archib, and striking him on the back, thundered out "Fool! knowest thou not manners,—that thou servest not guests by doing them right in their front privately?" Archib never felt injured, but at once exhibited feelings of gratitude for the master's correction, administered out of his abundance of love for him, and in delight thereon, recited St. Karmakshid's verse:

"O Lord! Thou hast condescended to help
We render all Divine Service;
Thy grace humble I,
In service high!"

[Hagg: V. ch. III. IV. p. 1918, "Magnum Opus" n. 32]

1. Of 25, "He who think that Paul would have you offer cloths and balms, etc? No, he would rather have you obey his word, made, because obedience is far better than cloths, and it is better for you to comply with his will than to offer him the fee of man?" [Karmakshid: II].

(1) The Orthodox make much of offer more than this:—"I ponder obedience according to the rule."

(2) St. Paul was struck with a light from heaven, and stood with fear. He cried, "Lord, what wouldst thou have me do?" [Acts 18:7].

(3) The Christian in Christ
"I have suffered under me, and I
say to thee, ye, and he gave, and on

another, come, and he gave, and to my servant, do thou, and he does it." [Mag. v. 17].

(4) St. Ignace used frequently to say that if his Holiness should command him to embark in a vessel without mast, row, oar, helm, or any other thing necessary for a voyage, he would unquestioningly obey him, not only without murmure or impugnation, but with great inward satisfaction.

(5) "Obey your superiors, and be subject to them, for they watch continually, having to give account for your souls, and obey them so that they may discharge their duty with joy, not sorrow; for that would do you no good."

[Hebrews: 17.]

TOPIC 68.

What is not Self's is not our being sure.

What if I can call my heart my own, if it be not the object of God's reflection? exclaimed Śa. Nāṇkaiḥḥār. To this Nāḍiyār gave an example — 'The lover delayed coming; and therefore the mistress who had intended wanted needed for his service, broke the bottle which contained it, (for, what use is it without the lover?)" Thus the heart is a desirable possession when it can be of service to him alone; otherwise, it is fit to be thrown away."

[Thag. Vāh. Hr. IV. p. 1719. "Māra mēṭṭa." iv § 2.]

TOPIC 69.

Disinterested love is God.

The highest love to God is the love of charity, *i.e.*, love rendered to God for God's sake,—*i.e.*, culminating in benediction or glorification of God. Love so disinterestedly rendered

L. Cp (a) = "With an anxiety"
[Bhāṣya, ii. 115].—

'No marital, but of divine, thy
speech.

The heart of a wife should reach;
Yet I, O lady, also know

One person to my lord to show.
Were he the nearest of the heart
-integrated with a single grace,

My husband still I ne'er would
leave

But true through all, no love would
change."

(W) Śaḥ (164 v. 28-4)

Were for my lord I weep and sigh
And more with you would gladly
die.

For what is this to me else
From Him of the mighty ear?"

[Madana Saṅgā's Lāmā].—

(a) "The heart, that values him
its own

Thus it follows thy ways."

(b) "Could I be not where Thou
art not.

That were indeed a dreadful lot;
But regions none remote I call,
Secure of finding God in all."

(c) "The best the work of self you
are.

I'll all your love on God alone.

Choose but his will, and love your
own."

[(c) See p. 62.]

is love of purity and virginity, which carries with it the highest fruit, viz., the possession of God. When that is secure, all other secondary fruits are of necessity implied therein.¹ This is illustrated by the story of Sāvitṛi,² a matchless example of chastity and fidelity to her Lord. Her parents had decided on a husband for her, when Ṛishi Nārada happened to come and told them that the intended bridegroom was not destined to live long. At this the parents were taken aback, but Sāvitṛi insisted that she would not allow the purity of their first intention being sullied by their change of mind. "Him alone I would have for my mate," she beseeched, "give me to him, I stand surety for his life."³ The parents could not resist her, and so oblated her to Satyawat. As foretold by Nārada, the term of

(1) Sage Alexander's Theologicon, verse 27.

नवेदमयावाचन्मुसुमशोभांमहात्मैः
नवाह-जनयामर्षिदयश्चित्तवर्षमभिभवान्
वद्विभूर्नवाधराजवकीरसदेवतुल्यतया ।
विनाशस्तत्तुल्यं वधुवचनमिवापनविदे ॥

Not truly, life, nor all the good
the world

Can give, nor soul itself, do I desire,
If they be: Then do not an wife be-
long.

Not that, I I cannot bear far and
fasted,

For Time, I in hundred ways to
escape.

I make my truth, how? what I say
is truth.

1. All Yashodara means' proper are of this form. They asked for no blessings of God, but sought the God of blessings, wealth, power and glorified Him. They sang as

in Rag Vaidi Kāṇḍa.

नद्विधमन्वेदेवैव कदाशावमनाम ।

2. The story of Sāvitṛi is related in the Mahābhārata, and beautifully translated by Kishore, and epitomized by Mrs. Manning. A better translation than even Christ's 'The Cy. Queen's' reconstruction from this.

3 "Be he virtuous or worthless,
may he live days or less,—
there for all I choose my husband
to that choice will I be true."

[Mrs. Manning.]

the youth's life came to an end, and Yama, the Lord of Death abstracted his life away. But Sisyph followed Yama's emissaries and dogged them to the very threshold of his council-chamber. Yama, seeing her, grew wroth with his agents for bringing her, and turning to Sisyph: "What dost thou want", cried he

Sisyph: "I want my husband."

Yama: "Anything except him, please beg."

Sisyph: "Then let me have numerous offspring by him."

(Yama was thus bound by his own promise, and was constrained to grant her Sisyph's wish. So, when God is acquired, all else is implied.)

(Hag. Vish: Bk. IV, p. 1920. = *Harjotam* "1.5.3.")

TOPIC 70.

The tenderness of saintly hearts.

The compassionate hearts of saints deplore the fate of men who are turned away from God, and even blame God for not correcting them. Such compassion was once excited in the great tender heart of Kṛishṇa Jñāna, when, once as he was passing by the way, he saw a frog in the jaws of a crocodile, croaking most piteously in death-agony. To what Being doth this frog send its plaintive wail? What Being will hear the agony and come to rescue? He sighed thus and fainteth.¹

(Hag. Vish. Vol. IV, p. 1920-21. = *Nagajñāna* "19.9.1.")

1. Cp. (a) Madame Guyon's *Lettre* :

"A thousand arrows pierce my soul,

To those that all are not those eyes
As 'he' is altered from pole to pole :

"Where is thy soul? where, to
Heaven?"

(b) Buddha's compassion and similarly that when he heard a decrepit old man by the wayside -

TOPIC 71.

Slavery in Sakia's house.

Another story of the Queen of Mercy holding captive away in the heart of Kāraṇāditya is also related. On the river side of Kāraṇ (Śrīraṅgaṃ) a woman had filled her pots with water but there was no one near to help them to her head. Aśoka noticing it at once helped her (forgetting his high caste and her lowness).

[Bhag. Viśh : Bh. IV, p. 176]. "Nāgajādār" 15-9 1

TOPIC 72

Married love of Lacre.

There are workhogs who are so much addicted to Lacre as even to consider their life not worth its purchase. A story is narrated of a man of this kind, who was accused of treason. His hands and legs were lopped off as a punishment. His friends came to console with him in his dire misfortune. But he consoled them by saying :—"Congratulate me, friends; 'tis to your good wisher due, that I have with this mark escaped. What would have been me, if instead of my hands and legs, they had demanded me to pay something from my dear money, which is of so much more value to me than my life." So Nāgajādār laments over such men for their ignorance in believing that, not God, but Lacre protects them.¹

[Bhag. Viśh : Bh. IV, p. 19] 1. "Śakuntalā" 15-9 2,

"But he" Shakuntalā's famed
Eyes gleaming with divine tears, to
the sky,

Eyes he with heavenly play to the
earth

* * *

Proclaim the Gods have need of
help themselves,

Bring no feeble dust when one eye
may

They cannot meet."

[Arnold's *Legion of Asia*.]

1 On Shakuntalā's Eyes & Lacre --

[a] "Oh, the man content of mere
Showering of a good life with,
Arranging all he can,

TOSSE 12.

Saints likewise cease to amuse in God by the means of
perpetual prayer.

Saints incessantly think of God, speak of God, and on
Him, prefer to bear all the sorrows of their spirit etc. With
such lovers—because they don Him as it were—God is not
offended. Satalikunder gave the following illustration:—
“The west (wall faced) anonymously tickle-tattle ever and anon.
People therefore pay little attention to it. Not so however
God, who on the other hand loves His Saints incessantly
tickle-tattle about Him.”

[Bang. Ansh. Bk. IV. p. 1977. = *Handikurn* 11-9-3.]

Though the Lord is good about”

the striking tool.

(1) “For all earth” that becom-
eth,

With these words says against his
enemies now.

Spring from the terrestrial shell.

I am come forth to you from path
to path.

Nothing is, and nothing was,

To seek our people’s heart, we live
from and before.”

Life and power are not in God.”

(2) “That God alone should prop-

(1) अर्धनामार्दिनेदुःखार्दिनामार्दिने ।

नामार्दिः संमर्दिः संमर्दिः नामार्दिः ॥

I E. 17, sh. 41 11, 14.

“I, standingly

They stand to Me; such Me, keep
their name

Chap. 10 with heart, and mind” is
shall there dwell.

Stand with Me on high.”

Of heaven and earth, with change
less truth.

(2) Lord Krishna to Ugrasena: “But
do you know I have to listen to
graceful things, every moment of my
existence, and am not in the habit
of commemorating my parents to
others?” [P. 1001. Appendix
Till. Lord Ganesha by which
Kumar Ghose.”

Adoring Me.”

(3) Bk. 10, 10-11 to 11

Night, and day;

Strong on Me—less with I verify
Bk.

(4) “God—the great person living
that, heart the large standing-head
of space, words, again and yet
again with rough, earnest on the
Face, with ground and things

From from His, within of distinct
and death.

When will things live to Me, Chap.
10, 11, 12.”

TOPIC 74.

The pride of the parvenu.

When insignificant man rises to fortune, he becomes vain, and demands respect and homage from all. He wishes to be noted about as: "What a great man he (— *wasdayer*)!"

"*Shog. Vich: Bl. IV, p. 1974* + *Kondition* " 11-4-3,

TOPIC 76.

These are the ways of the world.

"Oh, the ways of the world!" *hannu* 92. *Kamichidhar*, See by what unfair means do they board Lucie. A good man goes to live in a village. He thinks he ought to place himself under some one's protection that he may live in peace. He goes to the headman of the village and commends himself to his care. The headman seeing that he is a poor harmless soul, but having some money, begins by frightening him thus: "I say my good man! I find people hereabouts whispering to themselves about thee, they suspect thee they may harm thee.

clovis, seen, laughter and shriek—during descent through the ever-lasting mistiness, but amid it all there is a steady noise of rattle, buzz, tweet, and purr—the noise of perpetual Progress! On account of Progress! Such science there is that by its power the very ether parts under us by a lightning stroke the highest gold gateways are unlocked,—and the ascending Red Swift Darts and man stretch swift through space, between and round all worlds, defying any force so broad the current of its messages." [P. 144, *Marie Corneille* 'Book of Life'.]

1. A man by name Muttia took several parties under a gentleman,

and during the 3 years he served, he learnt all the master's customs and secrets. He had observed the master keeping money under the bench as a safe hiding-place. The master happened to be absent, when Muttia the servant, greedy as noted the treasure. From that day forward, by degrees, he grew richer. When his master asked him, "Muttia," "what?" he began "am I no consumptive? why can't you tell me? Muttia!" "ah!" *Amiche* here, master. "Muttia, what?" "Is that all the rate I deserve?" he asked, "why can't you address me as 'Muttia sir: Muttia!'"

The poor man is put in dread and asks — "Have I not trusted thee, Śaś? all these days? What wilt thou have me do?" "Listen!" replies the headman, "if thou hast any money, keep it in my house, if thou hast any land, transfer it to my name. No ill can then be plotted against thee, for thou canst then freely declare thou hast nothing of thine own. In this manner, the good man is by the headman's artifice caught in a net. Not only this, he dodges the poor man, in addition, into executing a document in his favor for loan not actually paid, and interest is made to accumulate thereon. Thus, to silence the man if he should ever make bold to demand his money and land, being & no other, the headman continues to deprive the poor hope altogether, leaving him that if he tries he may associate with other people and expose his wrongs. Oh, the ways of the wicked! By what artful means do they stuff their stomachs!"

Uttar: Vāh, Bk IV, p. 243. "Marukā" is १५

TOPIC 74.

3rd. *Almighty God can save us.*

Pilḡa Tirumāyār Vayyar said. "No one is able to

1 Our holy teacher Śrī Mādhavan ḡelachandīyā explained this by the following tale.

There was a rich man, late whose father a wife Vayya, succumbed himself, and obtained from him a loan of 4,000 Rupees. The rich man fell ill, and was on the point of dying. He could not talk. He sent for the Vayya, to get his money back, but on learning that he could not talk, his tongue went wood so that he would give him none. In the meanwhile the rich man lost speech. The Vayya was again sent for, learning he had lost speech, he gave readily none. The rich man,

on friends gathered round him, showed his four fingers, directing them towards the Vayya, as if to make them understand that the Vayya owed him 4,000 Rupees, and to recover it for him. The astute Vayya turned that death sign to his advantage, by addressing with (vayyāḡā) tears in his eyes

"Alas, friends! how I wish this renowned friend of mine had lived! See, he asks you to pay him out 4,000 Ru. to me out of his estate,—the first thing I want he had brought along, to give me if he had lived. Note his dying request, pay, pay me and let his soul rest in peace!"

disentangle the intricately woven bird's nest. When therefore the Almighty has woven a net about our soul, in due regard to the acts of every one of us, how can one with no back-bone in him, disentangle this net? Only *He* can do it when we clasp His Holy Feet." 1

[Bhag. Vadh : Bk. IV, p. 1934 = Kāth. 1 A. 9-8]

TOPIC 77.

The co-operation of God's Free Grace and man's Free Will.

When Śrī. Namanākhaśr asked God why all men should not be saved by His Free Grace; "But man has free will, and I want to see its proclination for Me alone," answered God. "But even that direction in the free-will, thou canst generate", 2 perused the saint. The story of Bhaṭṭa Uḍāka is recited to the effect that after the war of the Mahābhārata terminated, and all the Kuru-race had been extinguished, he happened to meet Lord Krishna, and questioned —

"What? As God, are not ye Then, Pandhara and Kaṇha as equally loaded as Thy creature? How then dost thou take up arms with the former, and allow destruction of the latter?" 3

1. Cp : Bk : Gī. 10-44.—

"Hast thou

To potent that will divine of thee
—see thou—

Which beareth Thee, yet they who
worship Me

Flourish and pass beyond."

Tyndale's marvellous conception of maximum matter is contained in his expression: "the form, potency and promise of life", and Rev. Thomas Stewart says: "Behold the marvellous types who in our day are called "advanced scientists,"

possessing the evolution 'behold in the evolution of all things from nature, but rejecting the poor evolution of those things, which constitutes a creature'. All the manifestations of nature may swirl from her bosom, but they were never swirled off whilst her. They may be uncovered and come out of her, but they were never covered up or put into her. A thing may be taken out of another which was not there in within" 4 [Rev. Dr. G. H. Jones, London, p. 7

Lord :—" Did I not with eternal patience bear up against the sons of the Kuru? Did I not use every possible means to restore peace between the cousins? Vithal, they persecuted in their infernal determination that of their relatives, the Pandas lived and thrived, they would not live and thrive. It is this, is it not, that I permitted their destruction?"

Udaniel: "But thou art Universal Ruler. These couldst have so contrived their wills as to be well-disposed, and so have secured peace?"

Lord: "... But they have their free-will. I cannot coerce it, but must wait till of its own free-choice, a profection (or deflection) for Me evokes from It."¹⁰

[Ellegren, Vech, Vol. 13, p. 2007 + Ostrum, 1994]

3. For details of the *Colonia* (or *Utiariki*) episode, see *Malakalana*, *Arawakan Parva*, Ch. 24-25. There is a different question for identity. The following criteria from St. Pedro de la Torre on *The Love of God* may help to elucidate it:—

— "I can make all-mirrored Brains
 gleams to recall us to our origin,
 provided we have the happiness and
 wisdom not to flee from the arms
 of Infinite goodness and mercy (p.
 43, *Ch. xviii*, No. 1).

"Though God designed, in creating them, to leave them a free will, by which they might choose between good and evil, he also resolved to create them in original justice, that they might have reason to repentance themselves should they forfeited eternal glory" (p. 86, Ch. 17, §4.1)

"Yes, my God, thou art infinitely good; thou wilt strengthen them who forsake thee. Thou wilt be true to them."

never withdrawn (up grows from us
if we were not the first to flee from
them, and refuse them the dominion
of our hearts" [Pp. 72-73, Ch. 1,
ib., 1].

"The radiant perfection is present in every atom, whose brightness is irradiation of points of any kind none is without it. So it is with the soul. The number has it required to manifest it, of whatever nature it may be, thus it instantaneously has, not only the structure of grace, but likewise all its beauty and holiness." (Ps. 143, Ch. 10, v. 1).

¹⁰ "Destruction is thy work, O Lord; thy help is only to Me" [Unkn. note 9.]

Reflected also on the words of —
 "Ask and it shall be given you, seek,
 and you shall find. knock, and it
 shall be opened to you " [Matt.
 vii. 7].

¹² The names of our good wife and
 our daughters collected without cost.

TOPIC 78.

The Power of monotheistic Faith.

The most ignorant and illiterate woman in the holy land of Rishabnaga's faith, knows who is the one only God. Par Tripari-Dona, the wife of Rupa Visṭhankāśīh Ashvān, would treat idols of all gods but the one God as no better than stones fit for the house's (or cook's) use. Some asked this queen if her conviction was a result arrived at from the authority of Revelation. "Nothing of this kind, I am aware", she rejoined, "what my husband Rishabnaga has settled for me is enough. If he should command me that I should worship the deity (Devī) of the north-east point of the compass (Iḍḍaya) where our white-water pots are kept, I should worship it.

[Bhag : Vāh. Hk. IV, p. 2009. "Oṃpara" or 10-1]

TOPIC 79.

Father's power of salvation exceeds even that of God.

God's saints take upon themselves the burden of saving

co-operating further than merely following simply, and without resistance, the divine goodness which attracts us with a view to union as its object which delights in resting on its mother's bosom. But has not sufficient strength to seek it, is very glad when its parent takes it in her arms, and places it on her lap." [P. 153, Ch. 14, Hk. 16 as here of God].

"As for those who remain huddled on the sleep of sin, they have indeed just reason to sigh, groan, and weep: this is the greatest misfortune that could befall them; but they have continued and rejected the light of grace; they have rendered themselves deaf to the voice of his temptations; they have hardened

their hearts against his attractions, therefore they (like the Karmā) are the sole authors of their own misery: the workers of their ruin and destruction." [P. 153, Ch. 14, Hk. 16-17].

[Cp. Krishna Sāra, 1-16; prop. 10, and its elaborate commentary on the question of Free Grace and Free-will by Rishabnaga.

- In Bhag. Vāh. Vol. 2, p. 4865. It is written:—"When the child cries, 'Ma,' God answers in the voice of mother in Mother's voice. When it cries 'Pa,' He answers in the voice of Father in Father's voice."

Read St. Augustin's "City of God" Ch. 9 to 11, Hk. 22.

men whom even God Himself up as hopelessly irretrievable. St. Narmadacharya ventured on such occasion. A question rose here as to whether God's saints possess such a virtue. To this the story of Uparicharayan¹ is cited.—By a Dakṣiṇa curse this saint was consigned to the nether regions, the Pātālā, and there he continued his Vaiṣṇava practices of devotion as indicated in the Pārīkharṭa Scriptures. The demons of Pātālā seeing him belonging to the faction of the *ceṣṭakā* (Devās), harassed him with their weapons. But as he was a devotee of Viṣṇu, he proved invulnerable to them. The demons sought their chaplain Śakra, and asked him to suggest to them a way how to wound the devotee. Śakra said, "Begin by abstracting his love for Viṣṇu." The demons then put on the disguises of Brahmanas and insinuated to him that Viṣṇu who had neglected him so far, even down to his confinement in the nether regions, could certainly not be worthy of his worship and so on. But all these attempts to rob his love for Viṣṇu proved futile, but on the other hand they excited great compassion in his heart for the demons, at sight of the profundity of their wickedness which suggested to them even to go to the extent of trying to deprive even saints of the love for God reigning in their hearts, and thereon supplicated Viṣṇu to exhibit his mercy even unto these men. The saint's prayer had immediate effect. The demons turned friends, and were soon taken to Viṣṇu's abode of bliss. Thus the power of tolerance vested in God, manifests itself with redoubled vigour in the members of His Holy Church.²

[Bhag. Viśh. Bh. IV., p. 2008. "Dāṣeṇ" 10-40-1]

1 For an account of this Kavi, [Pradip Chandra Bera's Edition.] see Mahābhārata, Śānti Parva, Also read Vishva Dharma, Ch. 78, Mahābh. Dharma, Pp. 748 to 758.

TOPIC 80.

God Owns the Universal Proprietor 80.

The Universal Father is the Only Lord. All others who arrogate to themselves such independence are thieves. The lower gods are also such. They eat sacrificial food which properly belongs to God, and when the sacrificers seek them with their prayers for loans, they run away like thieves. For these gods but rob from the sacrificers what is God's own, and they have nothing which they can call their own that they can grant. A certain Śrīvāṣṭhāra went to another Śrīvāṣṭhāra's house. Finding the master absent at home, the hungry guest bound his wife fast to a post thinking she would refuse him food in her master's absence. The good harvest, of a pious nature, on the other hand was willing to help the guest with all hospitality even in her Lord's absence. But the guest knew it not, and so he helped himself to food without her and was just about to depart when the master of the house returned and burnt all from his lady. He felt aggrieved that a guest had so honored him, and so ran after to thank him. But the guest mistook his intention, and having acted the thief, his guilty conscience made him run. He was running for fear, and the master was running after him to slash him!—So both ran !!!

[Eṅg. Vish. It. IV, p. 703. "Kāṇḍikā" 10-10-1]

1. All the Saviors of the world have done this service to God. The virtue in their work consisted in its purity of purpose, freedom of interest, and absence of self-glorification. The powers of salvation delegated to Holy Spirits are needed to be even more efficacious than if God Himself had directly created them. Milgrom's says for example [X.84.11]

"Not all the regions were of

the Sacred River, not all the fields made of mud and stone, but waste about partly by every night. Nations have been written on the high mountains and a creature no more unappointed to fulfill. The wonderful book called the Word-Jewel of Lakṣhīdhara, translated by Yogi S. Panchadrashtī (Sengha, Division 4, in "Teacher's Saving Power" may be read. Also *Śaṅkara's* *śrī* *śaṅkara* by Dr. Madhusūdan. Cp.

POUR II.

Immovable Faith in one God.

Firm faith in one only God characterises True Believers. Ambarchha's story is related thus as illustration. Vishva Himself, the Unnamed Lord, resolved to test his steadfastness of mind. He put on Indra's disguise, and appeared to him riding on Airavata, the white Elephant. "Dost thou wish for any boon?" quoth He. Not knowing that it was Vishva Himself riding on Garuda, Ambarchha disregardingly said —

"Who art thou? and the lowest with thee? I am a votary of Him from whom even thou hast obtained thy high position of Indra. I am not a man to do homage to all striders like thee in the streets. I salute thee, O galling¹; leave my presence, or betake thyself away."²

[Hrag. Yash. Bh. IV. p. 261. "Chyūd." 11-20-7.]

Jesus' strong. "So man saith unto the Father but by me."

God is the only Proprietor, and all things He owns. Any other owner, is a thief. The great apostle Paul said: "What hast thou that thou hast not received?" Again: "And if thou hast received, why dost thou glory, as if thou hadst not received it?"

[1 Cor. 4-7.]

1. Cp. (c) "Again the devil took him up into a very high mountain and showed him all the kingdoms of the world, and the glory of them." 8 [Matt. 18-8].

"And said to him: All these will I give thee, if falling down thou wilt adore me" [Ibid. 18-9].

"Then Jesus saith to him: Be gone, Satan: for it is written: Thou shalt not adore thee, and thou only shalt thou serve."

[Ibid. 18-10].

(4) The great Kishoreo, the most powerful of Satan's band, had the audacity to oppose Turgu himself; but because this Satan had all but all things in his possession, he was vanquished. The few things are:

पंचतान्त्रवर्तन विपरीतेन कर्मणा ।

वेदापर्वसप्तमं श्रीचमरानन्दप्रसाद ॥

[Hastnagar. 11-1.]

[Tatan. 18 p. 80.]

TOPIC 62.

The power of faith in our God.

There was a smart rascal in wisdom, by name Tamasakha-appada [B. C. 1200—the son of Hishi Bhagat].¹ He sat in a temple seeing his old worn-out garments; when Rudra and his wife Párvatí passed by, but he never paid them any regard. Párvatí asked her husband,—“How, when thou art so supreme, dost this creature take no notice of us, but sitteth with his legs stretched, in his own comfortable style?”

Rudra. “He can be no other than Viṅgá's devout Worshipper.”

Párvatí. “Then let us approach him and test.” Thus they both drew near, and asked—

“Who art thou? when mortals see the incarnate, it is usual for them to show their submission, follow them, beg and obtain from them boons, and so on. But thy conduct is other wise. Thou dost not even withdraw thy legs, when we are here, as a mark of respect, dost not care to show us honours due to our dignity, nor dost thou pray for gifts.”

Párvatí. “Well said; certainly I would do all that, but could you grant salvation (*moksha*)?”

Rudra. “Salvation? No; that is out of my jurisdiction. That is only attainable by resorting to Viṅgá, and too if He grant it out of His grace.”

Párvatí. “Well, cannot thou postpone death of creatures from to-day to to-morrow, for example?”

¹ Because of evil-deeds
The household victim begged behind.
Vice and Rightlessness,
And Falsehood, and Truth,

And yet of Nitya.
I. Read our Holy Lore of Devote
Bonds,

TOPIC 82.

Certainty of salvation by pure faith in one Supreme God.

Bhaktar was once reading the life of Yayāti.¹ Two good men in the audience, Pijū Vichrpp-Arjaye and Āpplā Tiruvattimāndar-Arjaye asked him what chief moral lesson did the life of Yayāti—related in such Traditions (or the Vāṅga Purāṇa) which are but commentaries on the Vādas—convey ?

Quoth Bhaktar :—“ It inculcates this truth, that the lesser gods, when propitiated, grant men their desires, but envy and make at man's elevation to their status, make in men's breasts, and they wait for an opportunity to deprive them of that high status ; whereas God, our Universal Father, is never influenced by such passions, for to Him there is no happiness but the happiness of His children. Hence Yayāti's life teaches us the lesson that we must never resort to lesser gods, but trust the One Universal Lord for all our benedictions. Further, do we not learn from Kṛṣṇāyoga that this Lord, Incarnate as Kṛṣṇa, with his mother Lakṣmīyā, stood before Vṛṣṇasena Rāhī in suppliant attitude as his humble servants and ready to do as he biddeth ? ”

The Questioners again :—“ But now, we learn that in the doings of even this Universal Lord, when incarnate as Kāuṣṭhī, his own kinsmen the Vāḍavas were made to perish by the sea-side, the very reeds and rushes, growing there, turn-

1. (a) Only the highest work, obtained by trust in One God, procures an eternal home in Heaven. But minor degrees of merit such as propitiating minor deities procure only short hours of happiness in the mansions of these lesser beings. For example King Yayāti married Indrā's heaven. But Indrā watched for an opportunity

and soon conspired one ; and then expelling Yayāti from his abode, threw him down to earth.

(b) Read the following verses of Bhagavadgītā showing the difference of results between faith in one supreme God, and faith in inferior deities :— in Bk. viii-50, viii-51 with commentaries of Kṛṣṇāyā.

[our English Translators.]

ing into fatal weapons in their hands. How was this ?”

Bhaṭṭar :—“ No stone was left unturned by Lord Kṛṣṇa for the redemption of these graceless people. For their sake the Lord brought from Kuberā the Lord of wealth even the Treasures known as Saṁkha Nidhi and Padma Nidhi ¹, and yet Yādavas deserved to share the fate which they had deserved by their irreclaimable ways.”

The Questioners :—“ Then it causes us also fear that even our dependence on the one Lord is not destitute of danger.”

Bhaṭṭar : “ Fear not. The Yādavas looked upon the Lord, not as God, but as their ordinary companion, a mere stem relation, a mere blood-kinsman ; and therefore this temporary material relation lasted only as long as the temporary body lasted, and then ceased, whereas we rely on the Lord as our eternal and infinite God, and we claim spiritual relationship with Him through our soul and not the body ; our desire also is not for earthly gain but the regaining of the pristine purity of the soul as essentially co-related to God, and therefore the fruit that we shall obtain is of the spirit and lasts eternally. *havi the spirit itself.*” ²

[Bhag. 3rd sk. Bk. IV. p. 3063. “*śākyōk*” is 10-5.]

TOPIC III.

Kṛiṣṇa—the sole Creator of all good.

Mādhavācārya Rādhā volunteered a long time to win the

1. Kuberā is the Lord of the Nine Great Treasures, called the Padma, Mahā-padma, Saṁkha, Mahā-saṁkha, Karṇāṭaka, Mahā-karṇāṭaka, Nanda, Mahā-nanda and Khara.

2. B. B. Ignatius converted the Sanskrit word *śākyōk* into English.

Service by often repeating the *visṭāra* :—“ For what will of profit is man to gain the whole world, and lose his soul and for what exchange shall a man give for his soul ?”

[Sant : vi-27].

grace of Radha, and Radha, pleased with his penances said — "Kīrīṭanāṣya¹ like thyself, I myself had to wait on another, greater than myself, in order to win the position which I now hold.² Thou hast waited on me so long, I should not send thee away without recommending thee to our Sovereign Kīrī-yaṇa,³ the One God, who shall requite thee for all thy services to me. What I can do for thee is but what the rules of hospitality demand. For when a guest happens to come to our house, the host must offer him food; but if the host happens to have no food, he is bound, by the rules of hospi- tality, as the next alternative, to guide the hungry guest to a good neighbour's house where he is sure to be fed. (Otherwise the host will sin.)

[Bhag. Viṣṇ. Ek. IV. P. 2063. "Pukkaṇḍral" iv 10-8].

TOPIC 85.

The insatiable beauty of Jai's Love and Purities.

When the passion and the prodigality, as we may ex- press, of God's mercy begins to ruin on us, who could stop it? Entāṛ said that there is a mystical sense conveyed when Lord Kṛṣṇa, God incarnate, said to his followers Sugrīva and others with reference to the sworn enemy Rāvāṇa.—

L. (P.) Read Bhag. Cf. vii-27.—

बलवान्महामुखमहामाधनमोदते ।

कमलैश्चतस्रःकामान्कमलैर्निदिताकुण्डिवान् ॥

(P.) Also Bhagava-Gītā III-2-27.

बलमहामुखतैः ॥

३ C. शिवमनारायणःकमलमनारायणः ।

"The suppliant will I never forsake,
 Nor my protecting aid refuse
 When one in name of friendship sees,
 Though foolish and folly blot his name,
 Pity and help he (*Roxana*) still may claim."

The sense is that God, while Omnipotent, elects to seem as if He be devoid of knowledge; or while remembering all, elects to be forgetful, while Omnipotent, he elects to be incapable.¹ These contrasts are justified thus: "When one becomes God's dependent, God blots out of His Omnipotence his past sins; and forgets the sins which he may commit unintentionally after his regeneration by knowledge. If by any means God be obliged to forsake a sinner,—albeit as Omnipotent He could do it,—yet He elects to be incapable of abandoning him."² All this arises from our essential alliance with God, or the eternal bond of relation subsisting between God and soul, as Creator and creature.

[Haug, *Veget. Eth.* 3 p. 2067, "Kanyâr" 1.1.11].

1. Cp. 6) अविज्ञानमरुतः ॥

[Bhaskara's *Salva-sara*—11.1.11.]

1. Cp. "It is commonly and truly said that had the value of a gift depends upon the way in which it is conferred. The generous benefactor dispenses his bounty with such delicacy and grace that, while the benefit is enjoyed, the hand of the benefactor is scarcely felt."³ "The gifts of the Creator . . . are dispensed by an unseen hand, and in such profusion and with such uniformity that the priceless value of such a task in their multiplicity." [P. 111. *The Voice of Cosmos* by F. G. Oakley, M. A.]

2. Cp. "There is not even room to paraphrase sentiments in prayer, when we have been dwelling long upon some most beautiful attribute of the Divine Nature, to ask ourselves in amazement, how it is that God can possibly forgive us, and forgetting it, conclude us completely as if He had forgotten it at once, and were soon to return, we were when we rise from a shameful fall, than if we had stood upright in His grace and our integrity all the while." [P. 211. "The Creator and the Creature" by F. W. Faber, D. D.]

TOPIC 46

God's Freedom Stirred by His mercy.

54. Kṛṣṇa-lābhi when he realized the infinite *MAJESTY* of God's Mercy, to which the faithful became born, exclaimed — "O Mercy! Thou hast deprived God of the freedom of His just will. Soiled under the wings of Mercy, no more can God Himself (Mercy's Lord), even of His will, tear Himself away from me. For if He can do so I shall still exclaim I am victor, for He must purchase the freedom of His will by denying to Himself Mercy; but which, being *merciful*, He cannot do. A devout lady by name *Arjuna*-*aravindā* visited Lord *Varadā*-*rāja*'s shrine (at *Kīlāchīpāra*) on her way back from *Vijaya*-*nagara*. She exclaimed, "God, I have now clasped Thy feet firmly, try if Thou canst spurn me and shake Thyself off from me!"

[*Bhag. Vāh. Bh. V. p. 2008*, "Kṛṣṇa" 1-12].

TOPIC 47

The depth of God's Believing love.

Pīṭha *yātrā*-*lābhi* used to exclaim, "How Great, and Worthy Thou art, O Lord of the deities! and how vile and unworthy I am!" When so exclaiming, he used to raise his arms to Heaven at the first part and drop them down earthward at the second part of this expression.¹

[*Bhag. Vāh. Bh. V. p. 2111*, "Varadā" 1-1-7].

1. Cp. (-) "Not only can the soul that knows its misery have a great confidence in God, but cannot have entire confidence unless it has a knowledge of its misery; for the

knowledge and confession of our misery introduces us to God. Thus all the great saints, Job, David and the rest began their prayers by the acknowledgment of their misery

TOPIC XL.

Purity (or Poverty?) is Love is Joy.

Anasaya (the wife of Viri) congratulated Sitk on her fidelity to her Husband, Lord Rima, and told her that a true faithful wife was she who looked on her Lord as God Himself. When so complimented, Sitk out of bashfulness and modesty stood with down-cast eyes and quietly gave out that the test of her fidelity was not when she had a husband like Rima, perfect in beauty as well as grace, but when Rima should stand without these; when he should be found even the reverse of what he was.¹

[Bhag. Veda. Bh. V. p. 1211, "Kadiyan" 1-3.]

and notwithstanding so that it is a most conflict thing to give up a self poor, rich, dignified, and worthy of appearing in the presence of God." [P. 25, Ch. 14. Bh. 1. "Gandharv. Thought to be the. Pr. do. Bala.].

(3) That is called *anurupa* contemplation. Cf. the verse by Saint Yamaśākhya in his *Śāstra-Ratna* "Eka ātma ha." "O Perfection" purity is Thyself the eternal natural affinity between Thyself and Myself, that without me Thou must not be lonely, that while not Thou I cannot be happy."

(4) "The gulf between God and ourselves seems infinite and impassable; yet grace bridges it over, and passes it with a rapidity to which the speed of the electric spark is every dayness." [P. 26 Ch. 1. Bh. 2. Bh. P. W. Kabir's *Crucialness* and *Cruciality*].

(5) "Without repeated meditations on the Divine Perfection we

cannot fathom the depth of our own nothingness, the hollowness of our own happiness, the unceasingly persistency of our sin * * * Only let us remember, for life is short and there is much to do, that right down through the abyss of our own nothingness lies the shortest road to the contemplation of the Divine Beauty." [P. 251. Hail].

(6) "O God and my All! Who art thou, O beloved Lord? and who am I, thy servant and a base worm?" [St. Francis *Autobi.*]

1. (c) Read *Kimbyaka* Bh. 11. Canto, 117, & 118. *Anasaya* to 82a.

"Those women gave high spheres above

Who still unchanged their love's flame

Whether they dwell in love or wed,
Whether their hearts be ill or good,
Though wicked, poor, or led away
be loved forbidden paths leading,
The noble maiden still will deem

TOPIC 89

All the golly we is to be loved, irrespective of social barings.

What if they be only our sons? what if they be only our disciples? When they are found embarked on the way to God, they become worthy of worship in all. This truth was acted upon by Kṛṣṇābhaṅga, the father of Kṛṣṇābhaṅga. The father lost his wife (i.e. the mother of Abhaṅga) and he was thinking of entering again on the married state, but meanwhile a doubt assailed him:—"If I marry again," he thought, "it will not suit my son, as step-mothers are always so, but if I do not marry, it will be against the ordinances of Śāstras which require that one ought either to lead the life of the householder or ought to take up the habit of the monastic order. He cannot hang between. How shall I act now? Shall I please myself or please my son?" After thus deliberating for some time he decided to be on the son's side rather than the side of Ordinances. "I shall thus be more agreeable to him who is making for holiness," he reflected, "than be a slavish stickler to the ordinary rules which prescribe for one's selfish gratification." He thus gave up the idea of taking a new wife.¹

[Bhag. Veda: Bk. V p: 109. "Eṅgare" V-5-1].

Has lord a duty against."

Abha's reply to Abha's d. -

"No marvel, but of course, thy speech.

The duties of a wife should teach,
Yet I, O lady, also know

True reverence to my lord to show,
Were he the meanest of the low
Engaged with a single grain,

My husband still I ne'er would leave
But him through all to him would leave
alone."

[q] This is typical of the purity of love to God, Thomas à Kempis

says:—"He therefore that is not prepared to suffer all things and surrender his own will, to adhere invariably to the will of his Beloved, is unworthy of the name of lover. It is essential to that exalted character to endure the several labours and the heavenly afflictions, and to let nothing in created nature turn him aside from the supreme and infinite good" [Imitation of Christ, Bk. II-Ch. 10].

2. Cp. [c] The conversion of Kāṭhā's father and wife, to Bud

TITIE 10.

Jai's will in all matters.

Kāntādhārā's resignation to God's will was so full and unquestioned that he had no will of his own even in the ordinary concerns of his household. One event in his life is here given as an illustration of his resigned will. One day Āpāla, the wife of the saint, remonstrated with him for having taken no thought about the weddings of their sons Bhadrārya and Śrīkṣṇapāpa kī, though they had arrived at the proper age for becoming householders. The saint told his wife — "Is that so? Then, when I go to the temple to-morrow, bring thy sons there." The good wife did as directed, the saint standing before Lord Rāganātha silently consulting His will. Then a voice came and asked the saint what he was contemplating about. The saint — "They say these boys have arrived at marriageable age." The Lord — "The affair is my own — I shall see to the boys properly matched." The very next day, some party brought Maṇa and gave her in marriage to Bhadrārya.

[Bhag Vadh. Bk. V p. 2318. "Nityānanda" V 37.]

On the morning —

"Then the King mounted
Inquired — "What treasure?" and
the Teacher took
Weakly the royal palm, and while
they passed

Through worshipping streets, the
princess and the king

On either side, he told the things
which make

For peace and progress,"

" " " " " "

" " " " " " In their course

Into the Peace-path, Raddhāra,
With leaves taken, drinking the

mighty words,

And in his dear hand carrying
Buddha's bowl,

With a new light, brightened the
lovely eyes

Of sweet Tārādhara, and asked
her leave :

And that night entered they the
Way of Peace

[The Lights of Asia, by Edwin
Arnold.]

(4) The conversion of Tārāpāra, the chaste wife of Lord Kṛṣṇapāra, to his becoming an ascetic, by engaging her in — "Vajras
prīti and that she agreed to per-

THEOLOGY.

God's specific presence in Man.

St. Namanābhair, in his ecstatic moments of Divine Union, declared in transports of rapture how God with all His ineffable radiant beauty entered into him and filled him. One day while Jyoti (Nāṭhgar) was on his way to the Temple of Lord Rāṅgarāṭha, he met Pūjā (— Trunk karugap-pūjā Pūjā) and asked him :—

"How can it be God's omnipresence confined to His essence (svarūpa) being present everywhere (vyāpka), or is He also specially present in His Beautiful Person (sugraha vyāpka) ?"

Answered Pūjā :— "The omnipresence by essence is universal, or generic, whereas presence by Person is particular or specific, an act of benign Grace on his part to so become manifest, and a reward to sanctity on man's part. When both grace and sanctity co-operate, the Divine Person of God who abides latent in the heart becomes manifest."¹

[Bhag. Voh. Bk. V. p. 331. "Kṛṣṇadāsa" v. 37.]

form his part of the compact, and cheerfully accepts the situation. The fact is, the idea that her suffering marks the intrusion of man kind, gave her a joy which dwarfed the sorrow that the prospects of a temporary separation from her beloved gave her." [P. 15-16, Vol. II. Lord Gaurāṅga, by Sri Kumar Ghose.]

3. In the works of the Viśvāśāṭha Philosophers, two kinds of presence are distinguished: (1) That by essence (svarūpa) by which the Universal exists (equivalent to the Father of Christianity); (2) that by will (vāśāṭha) by which the universal manifestation

masks or falls, by which it is veiled as eternal or transient (equally equivalent to the Son or Word of Christianity). (3) that by Person (sugraha or svārūpa manifest, of which sanctified souls are blessed and touched, nearly equivalent to the Holy Ghost of Christianity). The first is Brahm (sat)-the Root of (1) and (2), (2) is Wisdom (jñāna) and (3) is Love (bhāva), the Two Attributes of (1) Brahm. (vide Commentary on Taittiriya on ch. i, 20 "Pūjāgarāṭha") This is the Mystery of Trinity. The Epiphany, p. 118, July 26, 1890 has very clearly expressed this truth thus :— "God, by virtue of His Divine Immensity,

is present in everything that exists: it is by the power and force of this presence that everything is kept in existence, and if it were withdrawn, everything would vanish into nothingness. But ever and where (on ground or Universal Immensity) is a force throughout the whole atomic matter which constitutes the basis of the material universe, God has other and higher modes of presence. His presence, for instance, in the human spirit, is much more spiritual than His presence in mere matter. Again His indwelling is especially *deity or sanctity* (e.g., the prophets,) in far closer and more intimate than either of those preceding modes, though it does not supersede them." The Vinayadharma further speaks of Immanence which is a "manifestation on earth meant to be readily an Object of love for all men's (heavenly) eyes to see." [vide Bh.: 11, with Rindberg's commentary p. 7, by the Author]. On this point the Epiphany quoted above continues:—"Thus being so, Creation is not find it difficult to acknowledge, on the authority of revelation, that God can take yet another step forward, and effect a still further heightening or intensification of His presence in a human nature,—even to the extent of constituting Himself its sole life [i.e., becoming incarnate, — without thereby withdrawing from any previous method of presence (against criticism, see Ulla: 312), Indeed to us it seems the natural and logical outcome of that Divine qualification which first stepped to have a presence in created

nature at all."

'As to Tat, Cit, and Ânanda being parallel to the Trinity, consult St. Francis de Sales' *Treatise on Love of God*, pp. 27 & 44 Ch. ix. Bk. I. Also read Dr. Faber's *Curious and Curious*.

As to the statement by the Fathers of Forum which St. Xanthopoulos says, *that* *bon des, romm*—"We shall be transported with happiness at seeing that God gives Himself to us without reserve or limitation on His part, (bon-di) yet that He is an Abyss which we cannot sound—a source of bliss which we cannot enjoy in proportion to the intensity of his perfection, which will always be infinitely above the reach of our capacity."

"Thus vision (called the Beatific Vision, vide Happiness of Heaven by Rev. F. J. Henderson) produces two transports of admiration in the blessed; one is carried by the eternal beauty which they contemplate, and the other by their own incapacity of penetrating the abyss of this infinite loveless. This is, O God! the happy lot of those who enjoy thy presence: what they behold is thus wonderful, but what they cannot see is still more wonderful." [P. 126 Ch. xv-31a III Bk: Fr. de Sales' *Treatise on Love of God*]

This Topic has a special reference to The Incarnation of Image-worship. A remark by St. Basil is here of great value in furnishing thoughts for reflection to unworldly minds—"Nothing is more wonderful than the depth of meaning which contains in their first days of

TOPIC 98.

Joy with God above all joys.

In the transport of holy joy consequent on communion with God, Saints realize God everywhere, and feel they are like lost and identified with Him. In one of these rapturous states of ecstatic bliss, St. Nemesiodorus exclaimed that he seemed to be all in all in God's Universe which contained Heaven as well as Hell. [He explained that to one whose end is God, Heaven and Hell make very little difference. For, Heaven and Hell—the one as full of happiness, and the other as full of misery, as to ordinary men appear—are equally despicable to them as 'compared with God Himself.' They would abhor and detest Heaven if there were no God, as welcome and embrace Hell if God were there.

[Evang. Yesh. Bk. V. p. 276; "Kôlôdôg" v. 6: 10]

TOPIC 99.

Joy over saint's grateful message to men.

St. Nemesiodorus exclaimed "Mighty Lord of the Cosmos,

thoughts, like children, can attach to the rudest symbols, and what is to us grotesque or ugly, like a child's doll, can speak to them the loveliest things." "I say this, emphatically, that the work part of the expense which is incurred in domestic flattery, if not absolutely and unmeaningly lost in domestic dissensions and quarrelsomeness, must, if collectively offered and wisely employed, build a noble church for every corner in England."

[P. 32. The Seven Lamps of Architecture].

[A most scientific work on the subject may be read in Vol. III,

Erasmianism (p. 229 &.)]

Swedenborg says "God is universally and singularly in all things of religion and worship." [P. 109. "Every one who believes that God is a Man is able to affirm for himself that there are infinite things in God. For because He is a Man, He has a body, and every thing belonging to the body; thus He has a Face, a Breast, an Abdomen, Loins, Feet." " " " In God-men they are infinite." (Cp. Swedenborg's) [P. 13. Divine Love and Wisdom].

1. Cp. 'If I make my bed in hell, Thou art there'. [Psalms 139: 8.]

told.¹ Thou hast made my heart Thy tabernacle.² So intimate and close is Thy union with me, that I beseech thee never more to leave me—me so lovingly clinging to Thee!³ The last day⁴ of a course of Holy Festivals, had just been celebrated at Śrīrāngam, when Bhaktiārya, after getting the place where he lived, watered and rendered cool and agreeable (Śrīrāngam being a hot place), sat down meditating on that sentiment (above). He requested his disciple Jiyar to sing that verse to him, he himself following him in a heart-melting strain. As Jiyar sang, he fervently cried—"O joy!⁵ that there have been saints like Varadaśaśrī born on this-earth" saints who have left us such consoling verses as these,—verses which reach our weary hearts!⁶ One may undergo the severest course of discipline and austerities, one may have subdued his senses,—such as those commencing with Iama⁷ &c.,—but the heart itself may remain as hard as steel. Only verses such as these succeed in tempering and softening them." Nāṭhyar took delight in often relating this incident to his disciples.

[Diag. Viśh. Bh. V. p. 2410. "Varadaśaśrī" 1-7 7]

1 Up. I will abide in thy tabernacle for ever." [Ps. 63-4]

2 For a definition of *Yama*, *Yamaśaśrī* and a discourse on the psychology of that process, see pages 62 & Part II of our Lectures on *Varadaśaśrī*, *Varadaśaśrī* and *Varadaśaśrī*. Another definition from the work entitled "Yamaśaśrī" is here given. (1) *Yama* is the practice of the various of restraint, temperance, non-accepting (śaśrī) truthfulness in order to bring about the subjugation of the senses, (2) *Yama* is the higher stage of the various of purity, contentment, self-austerity, study of scriptures, and love to God, (3) *Yama* is power of different kinds, so that

it may help concentration of the mind. (4) *Yamaśaśrī*, the practice of restraining breath as per rules laid down, in order to keep the body in good health. (5) *Varadaśaśrī* is the endeavour to abstract the mind from everything not to pleasures of the senses and to fix it on God. (6) *Śaśrī* is the formalization of submission by means of objects and duties to God. (7) *Śaśrī* is the meditating on God in His Essence, Attributes, Powers, the magnificent grandeur of His creation and His acts. (8) *Śaśrī* is the concentration of the subjects of meditation, as well as comes out of meditation, as in fixed times of meditation.

TOPIC 94.

Ecstasy over God's Sovereign Grace.

When Āṅgila Tiruvachandār Arāṇṇar chanted St. Nam, mīḥindrā verse "Vanduvāḥ" [v y y. T. V. M], he took crystals in his hands, and while uttering the phrase "Vanduvāḥ" he was so overcome by the sentiment conveyed therein that he felt choked and could not proceed further [The meaning of the phrase is—"Out of Thy sole Grace, Lord!, Thou vouchsafest to come to me", expression of the Sovereign love, compassion and sacrifice of the Almighty in approaching the insignificant and mean creature, man, and raising his poor heart His tabernacle?].

[Iḥag Yash, Ek, V, p. 2411. "Vanduvāḥ" v y y].

TOPIC 95.

What both the name of God 'Nectar' imply?

St. Nannabkōḻār, when visiting the Holy Sheroṇ in Tiruk kodandur [Nannabkōḻār], addressed the Lord thereon enthroned as "Āḻvānandē", meaning, "O! Nectar Endless." For God alone is such Nectar. The nectar extracted from the churning of the Milky Ocean, is saltwater compared to this.

1 Op. (c) There are brief descriptions in prayer, which come now and then in the like shooting momentary through rain on close packed closely nights [Faber's Creator and Creation p. 405.]

(d) "No wonder God should become man, in order to be with him, or should die for him, in order to meet him. No wonder he should abide with him, in order to be in the tabernacle, to feed his soul, and to sustain him and keep alive His creature's love by His own blood

creatures " " " " How He holds His creature in His hand for ever " [P. 50, Ch. 1, Ek, 1, De. P. W. Faber's Creator and Creation].

(e) Read Lakshmiyār's, Tiruvāṇṇam, on *Arāṇṇam* 1 [Iḥag].

2. This single phrase "Āḻvānandē" [Inexhaustible Fountain of Bliss] merits much meaning. For its elucidation, we extract the following: "After the desires of our heart shall have been fully satisfied, after they shall have been

To deserve even this saline essence, the conditions required are high birth among the Deva, the practice of rigid chastity &c., and even then, only a little of it is partakable. Not so the Inexhaustible Nectar—God. Every creature is eligible for this Nectar. This Nectar is ever enjoyable. It alone too is the remedy or explainer for all area of confusion in the behaviour, by man, of the proclaimed will of God (*Śāstra*) as regards his spiritual conduct.

There lived a Sage in the North of India by name Lakṣ-
ṣaṇaga-maharṣi. A traveller from the South went there.
The Mahārṣi asked, "Son, what tidings there?" Travel-
ler - "There, now they have a work called *Tiruvāymā*

gated by the perfect possession of God Himself: we shall acknow-
ledge such *īśvaraśūnyajā*, that,
far from exhausting this infinite
source of bliss by beholding and
enjoying it, we shall ever have
new perfection to discover, all be-
cause creation, infinitely capable
of replenishing the heart, but
which God alone can comprehend
and love, because God alone can
understand Himself! [P. 126. Ch.
20. Pa. 11. as *The Love of God*.]

"By meditating upon His in-
finitely, he steadily, powerfully,
superabundantly pouring into us
marvellous emanations of His
divine Nature. Each revelation
of it, as it enters and informs us
not a new greater miracle than the
creation of the universe. One
touch, and we pass from darkness
to light, one touch and all our
sorrow is changed." * * * Our
mind's instrument, as it were, a new
and instrument, whereby that the
hands of God should play upon it.

" * * The impulse of the Divine
Will, the perfume of actual grace,
is ever carrying the mind which
they draw forth, as the rapid touch
of the Creator's hand flies over the
many hairs of the complex heart of
man, and all the while, our grace
is leading to another, is wonderful
progression, not the prospect of
what is yet to come, and another
the view of what has gone before,
with such a view of grace in the
prospect that no man ever reaches
to the term. [Pp. 241-242, Ch. 7
Pa. 11. Br. P. 10. *Valmiki's "Gower
and Creator"*.]

"Is there any remedy equal to
his duty fresh demonstration in the
rich depths of the Divine Perfec-
tions?" [Pp. 68. Ch. 4. Pa. 1
line].

2. Cp. *Śaig.* Par. 2-252
"śaigamāna," and 25-252 "śaigamāna
śaigamāna." And *Śaigamāna*
śaigamāna [Śaigamāna].

by St. Namanābhadr, which all good men there hold in great esteem and veneration."

Mahāmuni :—"Then, pray recite some one verse from that work, if thou dost know."

Traveler :—"I have but learnt one phrase, now, *viz.*, "*Ārilyanade*". Mahāmuni :—"What! do they have such a sweet Epithet there for the God head, when there are so many others, sweet ones such as *Nābhāpa*!" So exclaiming, he immediately left for the blessed Land which gave birth to, and which uttered so sweet an epithet. He would not bear to stop in his own land where existed on such sweet name.

[*Ekag Vah. Dh. V. p. 2433. "Ārilyanade" V-6 : 1*]

TOPIC 94

Did not see and yet far—A tantalizing experience.

St. Namanābhadr in his enthusiasm to flee to and enjoy, the Lord resident at Turavalāśekh, [*vah, T. V. M. 19*] remonstrated with his laxness friends, who would throw cold water on his attempted scheme to flee to the Holy Land. Jīyar said :—"I experienced like this many once." After he became the disciple of Bhadrārya, he once came from Śrīrāḡgan to his own native country Maṣar, and returning, was anxious to be at Śrīrāḡgan in time for the Great Festival there. But by the time he reached the North bank of Kāverī near Līṭṭar Kōṭil, the river was unexpectedly in full flood. He could not cross it. All the night through, however, he could sight on the opposite bank the soul-extravagant sights of the Lord's processions, the soul-stirring music in attendance, and other stuporous scenes. But he could not go. What could he do but exclaim in great distress :—"Oh that I cannot be there!" This was how St. Namanābhadr contemplated the Lord from the outskirts of the Holy Place of Turavalāśekh, which he had managed to reach, despite

his objecting friends. Similar was the experience of the three mind-born sons of Brahmā viz. Ekata, Deva and Tena who, when they went to Sveta-dvīpa, which they found shut against their entrance, had no other alternative but to remain near the outskirts and enjoy the scene and the manifold events such as worshipping Vahnī, &c. that were being enacted there,—but in 'mournful banishment' themselves from taking personal part in soul-benumbing events.

[Dhag. Vākh. Bk. V. p. 2450 = Hādy " V-31].

NOTE II.

That Spot Only where Śaī has tried

When God incarnates on earth and chooses particular spots thereon as centres for attracting mankind so that they may thus be saved, each spot becomes so hallowed as even to draw angels down to abide there, and keep company with God. When God incarnated as Lord Rāma, one of the Eternals (*satya*) was born with Him as Lakṣmīnārāyaṇa, and the celestials (*deva*) assumed the Form of monkeys (and served the Lord as His army &c.); and Terrestrials—who were Godward born—like (the giant-cave) Vibhishāṇa, became the Lord's followers

L. The story is related in the Mahābhārata, Śrīma Parva, Bhishma Parva, Chapter 136 to 137 in essence. In essence would suffice here —"On the northern shore of the Ocean of Milk there lies a land of great splendour called by the name of White Island. The men that inhabit that Island have complexion as white as the rays of the Moon and who are devoted to Dharmā. * * * Eagerly desirous of beholding Him and our world full of Him, we

arrived at last at that large Island called White Island. Arrived there we could see nothing. Indeed, our vision was blinded. * * * "O, brahṇa, ye Kṛishṇa, is the place whence ye have come? That Great Deity is incapable of being seen even by our eyes. In districts of devotion." [P. 110 E. Pradyūman, deva-Purāṇa Edition]. Also read the narration of Kṛishṇa how these Islands and his devotees there in Uttara Mandapa Śaī began (Vibhishāṇa).

and dependents. The angels even dash his trees, rocks and shrubs in such Holy Spots, lest, if they were movable things, their free wills might perchance incline them to stray away from their Lord. It is recorded here that in the days of Embâr, one Jamarûha-Badrâs-rîya a disciple, ordered trees being felled at the upper part of the island of Şirrangân where the two branches of the River Kîzerî (Kîzerî and Kaudâs) divide. On hearing this, Embâr :—

“What? Aîd[ap-pârind] (nickname of Rîyar) you go and ruin God’s creation?”

Rîyar with a view to elicit some more interesting discourse from Embâr, replied :—

“Sure, is there a place in the universe where God’s creation is not?” Embâr :—“Not so my friend! There is a distinction between places in general and places which, in particular, God has chosen for His own dwelling-place. The groves immediately surrounding such holy spots are like the hand garden of a great King, who Himself with His Royal consort, valets and retards them, who therefore have touched the sacred trees with their own hands. (The sacred groves, which ever cling to and never move from the Holy spots, are like the attendants who never separate from God).

[Khag. Vîsh. Ilk. V. p. 2488 “Mîrîy” v-2-1]

TOPIC 98.

Conformity to God’s will preferable.

“Let Thy will be done, not mine”, characterizes all saints who have entirely surrendered their will to the dispensations of Providence.¹ It is, as an illustration of this, recorded that

1. Op. (a) “Father, if thou wilt, remove this chalice from me. But yet not my will, but thine be done.”

[Luka. 22-41].

(b) “I delight to do thy will, O my God. [Ps. 141.]

Kṛatāśrīka's impatience to leave this world, and ascend to the spiritual realm of the blessed, became so vehement that he went to Lord Rāṅgāśhā, and preferred to him his intension, after praying to Him most fervently. The Lord condescended to say — "Within three days, thou shalt have thy discharge." Āśhrīka was joyed, left the premises of the Holy Sanctuary (within which he dwelt) and went out of the ramparts in happy anticipation of death. Bāṅdara, (Āśhrīka's Guru) came to know this, and running to his disciple asked — "Alas, Āśhrīka! how could thou have thought of soaring to the Blessed Region when I am still here?."

Āśhrīka "Excuse me, see, I forgot all about this in the depth of my weariness for this world." Sobering up to himself thus "Then I shall also repair to the Lord, and submit my prayer to Him as well, supplicating Him to change His mind so as to allow of Āśhrīka remaining on earth for some time longer," Bāṅdara went as far as the outer door of Rāṅgāśhā's Sanctuary; but checking himself suddenly, he stopped and said to himself: "No! I ought not to meddle with God's will, once it has been formed. Let His will be done; let me not be the instrument of interfering with it" ! So saying he returned, changing his first resolve, formed through his love for Āśhrīka.

[Bhag: Vach: Bh. V, p. 353. "Pīṇāṇḍa" v.co]

1. Op. (c) "Kāṇḍa m'ar mātā
but prement voice"

[Bhakti-pada 6-18-32]

(d) "The suppliant will I ne'er
forsake"

[Ibid VI 18-3.]

(e) "Bound by a solemn vow I
swear"

That all my saving help should

share

Who taught me in distress and
need,

"Then art my hope, and ever be-
side".

[Ibid VI 18-36.]

(f) "Then shalt not tempt the
Lord thy God"

[Deut 8-16]

TOPIC 93.

A reason for saints' partiality to Kṛiṣṇa Avatār.

Bhaktīśrīyaś' disciples asked him once: "How is it, Lord, that all the Āchāryas (saints) have showed a preference for God as Lord Kṛiṣṇa, not as Lord Rāma or any other Incarnation?" Bhaktīśrīya satisfied the query thus:—"When a man is subjected to bereavement from his loved ones, the grief caused thereby decreases as time elapses, when it is fresh, its pangs are acute. So to the Āchāryas, Lord Kṛiṣṇa's Avatār is nearest to them in time, i.e. more recent than all the other Avatāras. Hence their lamentations were great. St. Nammāchārya who was born just forty five days after the Ascension of Lord Kṛiṣṇa, groined thus from born: "Sins! man that I am, I have been born too weeks late! Ah! that what had reached the lip (i.e., Kṛiṣṇa) hath slipped away!."

[Itiag. Yash. Itk. V. p. 256. "Pīṇada" v. 10].

TOPIC 100.

The story of the mission of Buddha.

St. Nammāchārya refers to the Avatāra of Buddha as a mask put on by Viṣṇu in order to sow the seeds of doubt, dissension and heresy amongst unbelievers (as a chastisement for their folly, and subsequent redemption). The story of Buddha is recorded thus:—"Once upon a time, the demon hosts (asurak) invoked Rudra by their rigorous austerities. Rudra appeared and asked them why they did the penance and what they wanted. They said they desired to possess three cities, fool-proof. Rudra granted their request, but warned that the three cities should always travel in the air without touching each other, but if they did ever chance to collide, great misfortune should overtake the demons. "Take care", warned he. Forthwith, three cities came into existence. One was made

of iron, another of silver, and the third of gold¹. The demons lived there and waged war against the Devas (lower angels) and the Brahmanas on earth who offered libations to them. When sacrifices to the Devas were thus obstructed, the Devas began to lose their strength, and found themselves able neither to overpower the demons nor even to approach the precincts of the Three Cities. Then all the Deva-hosts with their Patriarch Brahmā repaired to Rudra and complained to him that they were deprived of their sacrificial offerings, that the demons troubled with their cities, posted themselves at all places where sacrifices were performed, collected and killed the performers, and asked him therefore to destroy them.

Rudra said: "Who would fell a tree planted by himself even if it be a poisonous tree? I cannot do it." Then the Devas went betook themselves to the Milky Ocean (*śailavaktrī*)², and duly used to the Lord there (*Mahā-Vishṇu*) for relief. The Lord of the Universe appeared, riding on the Vedic Bird Garuda, and asked them their business. They narrated to him all the story, and begged of him to destroy the demons.

Vishṇu: "Could you not all join together and do it?"

"No," said the Devas, "the demons also do perform some acts of virtue and sacrifices, having faith in their efficacy to bring reward. Hence these acts stand in our way to destroy them."

"Then," commanded Vishṇu, "go back to your places, and I shall destroy them." He forthwith put on the disguise of an aged Buddha (*wise man*), carried a book under his arm, pointed least grain round his finger, and proceeded to the cities

1. For an account, read Yajur-
Yama vi-218.

cleansed heart where God is reared,
read Bhāṣya on Uṇ, 7-2 for

2. Exclusively, it means the

Buddha. Vide note c. p. 115.

of the demons; and there preached to them words in such a manner that they were taken in and adopted him as their moral adviser. But when they began performing some Yāga-ceremonies, Buddha approached: "What do ye do", he asked. "We are about to perform a Yāga," said they. "What are these sticks for?", Buddha asked. "For offering into the fire", said they. Buddha:—"Better to be born a grass-eating cow than a stick-eating fire. What are these food-offerings for again?" "For the Devas," said the demons. Buddha: "Indeed it would be good sense to offer them, if it be good sense that a traveller's hunger be satisfied by the food eaten by another staying at home! It is thus we hope to derive benefits in return for the food offered to the Devas." Well, next, what are these goats for?" "To attract the offerings from them and offer to the Gods," said they. "On that", Buddha said, "huskies are righteous people, they are!" By such preachings, the demons were captivated. Their belief in the efficacy of sacrifices was shaken, and they gave them up. They even began to revile Rudra. Buddha then betook himself to Rudra: "Dost thou see, the demons revile thee?", said he. Rudra thereupon waxed wroth, and resolved to destroy the ungrateful demons. Battle ensued. The Earth became the car, the mountain Mahā-Mera becoming the bow, the Lord Vishnu the arrow, and Rudra, with such helps, exterminated the evil demons. Order was then restored, and the Devas were provided as heretofore with their sacrificial offerings by the Brahmanas, &c." 1

[Bhag. Vāc. Ek. V. p. 2550. "kālī-yodha" v. 104].

1. [1] Lord Vishnu Perhaps. 10. Ek. and Bhish's rhetorical speech to Lord Rama [Rāmāyaṇa. 5. 106] to which Rama sagely replied: "My father's thoughts are I shall

That give thee heavenly place,
Whose soul from virtue turned
aside,
Is faithless, dark and base.

TOPIC 164.

Martyrdom for me's own God.

Except the one God, all other gods are simply gods-on-sufferance. None of them can do anything save the one God inducing them and using them as His instruments. What instruments God chooses, whether animate or inanimate, it makes no difference. Rudra performs one such function: that of the Destroying Angel, by order of the Supreme, in the cosmic economy. In the old days, a cruel ruler of the land wrote on a scroll, "Rudra is the supreme Truth", and commanded all to subscribe to the declaration. Many obeyed. But the sage Acharya, brought to that Ruler's presence by compulsion addressed him thus: "Come, King, listen: if thou couldst possibly preserve this scroll against all time's destruction, then thou mightest take pride that what is written thereon could also be proof to destruction. But the God that thou thickest as supreme is solely so by virtue of such power invested in him by the Lord Paramount of the Kosmos. So do Authoritative Scriptures declare. Now, this day, because thou commandest men to do, I might sign thy scroll, but to-morrow what if a wise man be born and he put me down for a fool? Rather than face such opprobrium by all the coming generations, I should submit to whatever inquisitorial torture thou mightest subject me to, rather than comply with thy order."

[Bhag: Vish. Bk. V. p. 255]—4 "Ka[li]-yuga" 1-10-4]

We mark the Buddhist with the
thief

And all the heinous crew
Who share his sin full detailed,
And hate the right and true."

(a) Cp. "So he (monks) did
not make himself, so neither can
he give himself his own version"

[Dr. F. W. Fisher's *Greens and
Greens*, p. 82, Ch. II, Bk. I].

(a) This Buddha should not be
confounded with Sikhs. Most of
B. C. 4th. [Read Col. Wood's
Every Lesson is Triumphant for
Our Soul].

I Cp. "Humbled are they that
suffer persecution for justice's sake,
for there is the Kingdom of Heav-
en." [Matt. 5-10].

TOPE 100.

God's readiness to meet His devotees.

What will not God do for those who give their hearts to Him? A certain devotee of the North professed in saying, was longing to visit Lord Kāṅgādīha (Kāṅgādīha in the South). He came all the way. On the closing day of a certain festival, during *magat*, Āchārā Tuvavarnaga pperuntā Aṇṇar—the conductor of the Temple choir—chaunted the Hymnal called *Tuvāṅṇā* [by Saint Bhaktāṅgaṇaṇṇa or Tuvāṅṇāppodī, Āchārā-43 verses],¹ to his heart's content, applauded the Lord in the manner that musicians sing fluttering wings in order to tune rattling elephants. The Lord was highly pleased and was in a humour to do the Aṇṇar's bidding. "Lord", he submitted, "a beauty votary of Thy Holy Feet has travelled all the way from the North—a distance of seven hundred leagues—to visit Thee. Wilt Thou not condescend to honour him with a special recognition of his love for Thee?" "Certainly" vouchsafed the Lord, and from the Holy Laurel tree (—*) in the clusters of the Temple, the Lord walked forward four rods' length in the hands of His Holy Devoes; and addressing the Holy Choir said.—"Come My Holy Chanters! Is what We have done adequate to the pains taken by this Northern supplicant of Ours?" This tradition illustrates how far God is prepared to approach us when we will but take one step towards Him.²

[Bhag. Viśh. Bk. V. p. 2559. "Nirmāṇṇam" 4-10-6]

1. Read our *Holy Love of Devotees* Bk. II.

2. Cf.—(a) "The love of the devotee for his Lord is but a faint reflection of the love of Him who is love itself. It is said that if a child throws a pebble to the ground, the whole great earth moves towards

the pebble as well as draws the pebble to itself, attention cannot be unaided. In the spiritual world when man makes one step towards God, God makes a hundred steps towards man, the greatness there, makes greatness in giving, and the ocean pours forth its man-

TOPIC 105.

Ishta-gods on earth.

Saints are gods on earth. They intercede for us with God. Nalghar used to say: "Whenever I saw a saint, a devotee of Vishnu, and I fell at his feet with my head touching them, I felt as if I ate my fill, as if my hunger vanished."

[*Itihas, Vish. Iti. VI. p. 7507 "Ishta" vi : 2.*]

TOPIC 106.

Ishta or Ishtag? An irrelevant question.

Tiruvanda-vana-murukan was a disciple of Ithanthaya. A friend of his, by name Pilbay arundandr, asked him, "How did your Bhaktar explain to you the import of the phrase "

arulan depala ishtaiya may drop this water in below." ["The Value of Devotion" by James Brown, p. 263. *Theos. Review for May 1898.*]

{1} Ishta Ishta Ishta vishu va va with commentators therein, by the Author.

{2} "He {the Creator, the King of kings} became flesh all directly into triumph, because a full converted man has comprehended to accept his grace. He holds the angels rejoice, and hold high feast through all the Kingdom Heaven, not because He has created some new and wonder-working system out of nothing, not because He has called men being some million-trillion souls, and cast upon it such an effulgence of His beauty as throws all the rest of His creation into the shade,—but because our wretched, wretched, offensive man has, after an immense amount of divine eloquence and pleading, con-

ceded to take the first step towards not being damned, one outrage of human society, who has found his fill of every vice has gradually reformed, he has at last, to accept heaven." [The Creator and Creation Ch. = Ishta. p. 344. by Dr. F. W. Faber].

On the joy of the celestial when a soul from the other regions goes to them via Anshadi; and that meaning that as the highest of services rendered to Him, that of His servants serving but one soul.

On L. "It may be freely admitted that the sentiment of reverence is really homogeneous, whether it be directed upon simply human creatures far above our own, or upon the highest of all is the absolutely perfect. It was not without a true feeling that the Latins referred by the single word *pater* the venerating affection whence springs the right attitude towards super-

"Up the laurel-tree", used by Śa. Karmādhikāra? Mīrvaṇ answered that the explanation given was, that the Saṁt, in the fervour of his longing to find God, cried loudly so that the cuckoos up that tall tree might hear him and carry the message to God. Arundadhī rejoined.—"But the laurel-tree is restricted regions is a spreading tree, how can it be tall?" Mīrvaṇ made haste to his Teacher Bhaktar and said—"Sure, Arundadhī says thus". Bhaktar—"So! we are concerned here not about the height or the breadth of trees but are concerned with the height of the Saṁt's anxious longings for God, forcing him to bewail so loudly."¹ (But if thou dost demand for a botanical appropriateness also, of laurel trees growing tall at sea-side places, well we have it so from the authority of the saṁt himself in Tiruḍ-moṣi (1-9-6) — *Tiruḍ-moṣi* and *the* *Arundadhī*").

[Bhag. Viśh. Bk. V.] p. 261 l. "Pūṇi" 13-1 6]

TOPIC 128.

Selfness is spiritual death.

'Die to oneself in order to live', it is said. Death here means death to the world, and life is life unto God. Selfness (*ātmaśakti*) and selfishness (*ātmaśakti*) are the two agents of spiritual death. For example, Dharmādhikāra used Saṅgya thus at the commencement of Bhagavad Gītā :—

"Ranged thus for battle on the sacred plain

On Kurukṣetra—say, Saṅgya? say

What strength my people (*śaukha*) and the Pāṇḍavas?"

my, friend and divine." [A study of Religion by Dr. Hartmann, Vol. I, p. 6 communicated to me by letter.]
1. Lucknow, 12-8-1900, by Yogī R. Nityānanda (Alpangir).

1. "Oh! I could say, that all the

would might hear."

[Madhava Geyon.]

Bhaktar meant to say that it was not being but *desire* that they were concerned about; and hence Arundadhī's question was bad taste.

Whereas, thus, he made an inviolable distinction between his own soul and his brother's soul the Pāṇḍava, showing that the notion of "mine" reigned supreme in his heart. Śaṅkara used to say that this distinction of "mine" and "not mine" eventually led to the destruction of Dhṛtarāṣṭra's reign.¹

[Hing. Vakh. Bh. VI p. 266. "Hiraśū" vi 1 1].

TOPIC 36.

Secrets between God and His Saints.

God has secrets with his saints. Saint Nammāṇḍār, in his extatic intercourse with God, exclaimed :—"Lord, sportest Thou with me by telling me of secrets (of previous times)? " On this, a few disciples asked Embār : "What are the secrets, Sir, which the Lord speaks to the Saint? He replied :—"When the Saint himself who was illumined of God, has pronounced them as words, how can ye expect me to have them?"

[Hing. Vakh. Bh. VI: p. 267. "harmam" 11-2-7]

1. (a) Cp. "He that believeth his life shall lose it, and he that shall lose his life for me shall find it."

[Matt. 10-39]

(c) The love of self is more harmful to the soul than the united power of the world." [P. 324. Ch. 11. Bh. vi. 1-10. Ch. 12. by Thiruvalluvar]

B. Cp. (a) "Desire not such a loss as mine."

As I hold the mystical divine;
Lest man, who desires my glory
should,

Should learn the secret of my doom."

[Madame Guyon.]

(b) "In silent rooms and in
remote roads,

I taste the secrets of solitude,
Retired indeed, but not alone,

I share them with a spirit unknown.

Who takes me from constant
grief

From all intrusion and surprise."

[Theb].

(c) "He (St. Francis Assisi) with
few declared to him the wonder-
ful visions, but added that several
things had been manifested to him
in it, which he would never dis-
cover to any one, secrets, says St.
Bernardine, which perhaps could

TOPIC 107.

The sports of Lord Krishna.

The shepherds of Brindāvan came to Yagoda, Lord Krishna's mother, complaining to her that their butter was stolen by some one. On hearing this, Child Krishna would immediately cry as if to plead that he did not steal, then by his own unbidden cry betraying himself as the Uchit Thief (This is one of the many infant sports of the Lord). It appears that once the residents of Hṛndāvya's monastery asked among themselves as to who should clean and water the monastery. They decided that the unlearned among them should be detailed for this menial service. He who was the unlearned among them immediately cried (though no body said he was the unlearned). "Sire, how can I clean or beg a place as this?!"

[Bhag. Vān. Bk. VI. p. 9720 "Acyūta" vi-2-11.]

not be expressed by words, or which men, who are not supernaturally enlightened, are not capable of understanding." [P. 126 vol. 2. Butler's Lives of Saints].

[4] "Things have passed between us; secret relationships are established; first rays are kindled; glowing endearments have been exchanged; there are memories of forgiveness full of tenderness, and memories of punishments even yet more full of sweetness and of sympathy; there have been words said, which could never mean to others what they meant to us; there have been words which needed not words and were more than words; there have been promises of the hard years ago, but which single yet; there are countess silent conversations between us and with it all, such a

recitation of his fidelity" as that is return to each one of us beyond comprehension." [Dr F W Fisher a Creator and Creature, p-83].

1 Vide Topic 16 and its foot notes. In addition to the reproductions of all the Christian Resurrection lore, against the clamour of Lord Krishna the Calcutta weekly called the *Asphany* has now taken the field. As against this the reader is referred to the splendid "Defence of Hindūism" by James Burnes in the serial *Hindu College Magazine* Vol. I. Col. Kennedy's *Defence of the Purāṇa* in Wilson's *Vedant Paripat*, and Griffith's notes in his *Vedānta Rāstapāṭ*. In the Bible itself, God does not speak as 'the Lord hath put a lying spirit in the mouth of,'

[1 Kings xx-23].

TOPIC 154.

To Salva, all things remind of God.

There is nothing in God's Universe which to a saint looks worthy of hate. For to him God is everywhere, and every thing of His Universe is worthy of love. It is chronicled here that once two sages Śrī Śaṅkara Dāsar and Nalā both travelled together to the Holy Hill of Tirupati. On the way Dāsar took up his stick and beat the bushes (to clear the way). Upon which his friend Nalā said,—"Comrade, how hath this bush offended thee? Neither hath it stood in the way of thy earning riches, nor of thy compassing for other selfish ends. (Worth and lust begot hate and other evil). Why then dost thou punish this innocent God's bush?"

[Utag Vigh; Bk. VI p. 2734. "Kandarbhan" vi 3-4].

TOPIC 155.

How to embrace the Infinite.

In the valourance of his love for God, and the exuberance of his rapturous union with Him, St. Nāṇabhaktār felt so much

1. (c) "All around the engaging
zone

To souls impressed with sacred love!
Where'er they dwell, they dwell in
Thee.

In heaven, on earth or in the sea,"
[Michael Guyon].

(d) "But I have come to fear,
All is good if Thou art near."

[Hail].

(e) "Every atom in history
every aspect of nature, and above
all, every creature, reminds them of
the power of God."

[F. 126, The Psychology of the
Senses by Dr. Joly].

(f) "And hence appears the
rarity of that man who loves God,
truth, and stretches himself in them,
instead of only loving the Creator
in them." [The spiritual combat,
by Father Lucien-Simpson, P. 181].

ॐ नमो श्रीकृष्णाय नमो, विष्णवे नमो, शिवाय नमो, नमो.

[Bk. Up: II-4-7].

recognition of power pulsating through his being that it made him to exclaim,—"By the strength of my (flame inspired) tongue, I can catch and put to confusion this cloud head God of Ducus and Couch,"¹ Bhaktiya was discounting on this passage, when one of his disciples at the audience by name Yim-ferenrip-Picunil of Kalkaste queried thus:—"Was it not enough to have said 'I could by my tongue put the cloud head God to confusion? Why was it necessary to have added the attributes of Ducus and Couch?' To which Bhaktia replied:—" (Ducus and Couch typify time and space, or Infinity and Immensity, so that by no means is it possible to enclose and entrap a God of this nature, but a Saakta's love by its prodigality, if it may be so said, exceeds even these limits, so that by that comprehending love, even God, though he be infinite is encompassable). A God of time and space is like a wayward Elephant, (the Lord of the forest) roaring at liberty unrestrained and unchecked. 'Even this Elephant, I will restrain and curb; even this Unchangeable, I will change,' is what the Saakta wishes to tell us," by these attributes.

[Illeg. Yash Bh. VI. p. 2666. "Kalakia" vi + 9].

TOPIC 114.

Saakta fitted for Jod alone, miracles no wonder.

Such is the family of saikts that every member of it necessarily goes on quest of God, and till He becomes possessed of Him,

1 On what Couch and Ducus signify, see Yogi Pirithimurthi Arunigal's *Tatva-traya*, p. 115 to 121 and Appendix II therein, pp. 284-286, and his English Translation of *Moksha-Mukta*, Part seven, pp. 3 and 4:—"Thus our God's Ducus and Couch, show Him to be the Lord of two Angles who en-

compassed all we observe in the universe, viz., matter (more or less condensed) in motion. Matter and motion, are, the mathematical geometrics, called space and time, which mutually serve to measure each other; for as A. Humboldt well observes, "we measure space by time, and time by space." &c., &c.

nothing will stop his progress on the way. Saints are as it were made for God, manufactured for God and destined for God. Their high destiny and their aim, none and nothing can thwart.¹ To illustrate how this destiny is by necessity fulfilled, the episode of Naja the monkey chief (a grown man, from age²) is created. His comrade-monkeys expressed to him their great doubt as to the possibility of constructing a viaduct across the ocean by means of great rocks, boulders and whole hills brought as man and called³ "Colleagues!" he retorted, "Do you think it possible that the Lord of the universe, Rāma, can be a harriet in the forests? Is it possible that His Consort—the Mother of the universe—can be carried away by the Demon Rāvaṇa? Is it possible that a universal Lord (Rāma) can cry like a weak person for His lost Consort? And yet, if you have in fact removed these events, you need have no surprise for a bridge of hills thrown across a sea! (He who can make mountains rise, seas dry, and construct a universe, can certainly do this bit of a miracle to confound the brains of men?)"

[Bhag: Viśh: Bk. VI, p. 1796. "Tavaṁhi" 11-5-1].

1 Cp. (4) "For whom He fore-knew He also predestinated to be made conformable to the image of Himself."

[Rom. 8:29-30].

(2) "The destiny of great men is decreed by a law founded by fate upon their temperaments, virtues, sins, or surroundings."

[P. 25, H. Jolly's *Psychology of the Saints*].

2 Read *Śhāṇḍapya* 11-28-45-8 —

(a) "Then spake the king of monkeys and men

To Naja's son in words like these
"Now let a wondrous task be done
By Naja, Tivakṣana's son,

Who, born of one of Your race,
Inherits by his father's grace
A share of his celestial art.

Let Naja so perform his part,

And he, divinely taught and aided
A bridge across the sea shall build."

"He spoke and vanished; Naja, born
Of Your chiefs, the King address-
ed."

"O'er the deep sea where monsters
play

A bridge, O Rāma, will I lay;

For share of my father's skill,
There is the power and mine the
will."

(3) Here is a quotation of Mandukā.
If by Manu's hand the sea can part

TOPIC III.

The peripetial growth of Sants' love for God.

The phrase used by St. Narmadachār to express his ineffable love for God in [Tiruvānkoṭa V 13 r] "Tavalai" as *paṇḍalāḥa* (*Nirmāṇam*). This phrase can be split into *maṇḍaṇam*, or *maṇḍaṇaṁ* *maṇḍaṇam*. In the court of King Varmadachār, linguists (to parade their learning) wisely suggested the division *maṇḍaṇam*, meaning that in his love for God, our saint would melt and die. But the king opposed this, and opined that *maṇḍam* meaning whirling was more appropriate. "For" said he, "melting and dying imply an end to the love, whereas for a saint of Narmadachār's type, it is more appropriate to consider his love as unceasingly whirling like the whirlpool in a stream, being deeper and

[Folk Exodus II-III] the Architect of the Universe incarnated, can certainly be the Engineer of a trifling stone-bridge over the water."

"Certain critics of this age, as they style themselves, are displeased with all histories of mankind, not considering that those moderns too, in a particular manner, the works of God, intended to draw our attention to His Holy Providence, and to awake our souls to praise His goodness and power; often also to bear testimony to His truth."

[P 34, Vol I: Introductory Discourse, Sants' Love of Sants].

ॐ Says Mr. T. B. Gifford, M. A., D. D. E. [note, SPB 2 of his *Vālmiki Rāmāyaṇa*]. "How could an epic so dear to India to the memory of the nation, so deeply rooted for many centuries in the souls of all, so propagated and diffused

through all the districts and languages of those regions, which had become the source of many dramas which are still represented in India, which is still represented every year with such magnificence, in such crowds of people as the neighbourhood of Ayodhya, a poem so revered at its very birth with such fervor, as the legend relates that the recitation of it by the first wandering Bhagavadīta has commenced and made famous all the places referred to herein, and where Rama made a shelter or longer stay, how I ask, could such an epic have been purely allegorical? How upon a pure invention, upon a single allegory, could a poem have been composed of about 50,000 verses, arising with such force and power the events, and giving details with such exactness?"

deeper, but never scattering and passing away. This circling and boring of love in the heart is mute, silent and incapable of expression, like the cow, whose calf is tethered away from her and whose teats dangle with filling milk, cannot withal express by mouth her painful longing to reach her calf." (To wit and she would put limits on the man's love, whereas to wit¹ would make it perpetual and ever to grow.)²

[Ritag Veda Bh. VI p. 2804. "Tavadi" vi 3-4]

TOPIC III.

The Bewitching Beauty of God.

When St. Alexander (Vassarchsky) heard from Mayak-
kál Nanda the discourse about God, he said:—"There is no
other way but God (to salvation). How can I see Him in-

i. Cp. (c) "Flames of everlasting love burn,	disobedience (to,
And passes it upward through;	Its object heavenly, it must ever blaze
'Tis filled with sacred joy, you perceive.	Eternal love a God must needs inspire,
With sacred arrows run."	When once he wins the heart, how fits it for his power."
[Madison Greyer,	
(b) "Love pure and holy is a	[ibid.]

(c) **তবেকাম্পদ্যবিদমর্দনং**

তবেদ্যাম্পদসৌন্দর্য্যম্ ।

তবেদ্যীকার্ণবক্রিয়ার্ণবম্

যদুভয়ম্ভবকবদ্যানুগীযতি ॥ [Ritag XII, 38-41]

I For a detailed life of the
King Saint, see *Awakened India*,
Vol II 1932, p. 28 ff, 41 ff & 28 ff.
The extract bearing on the present
topic runs as follows: "So he
(Karnataka) eagerly asked Nanda

where that Treasure lay and how
he might obtain it. Nanda replied,
"I will show it to you if you go
with me. It is between two rivers
and within seven successive walls,
A huge serpent guards it and a

mediately ? " ! God has but to be told, and the heart yearns to see Him. He has but to be seen; and it maketh one weep with tears of joy like St. Nannalochar.¹

[Elong Vigh; Bk. VI. P. 2816: "Kucharyam" VI 2-5].

TOPIC 114.

How God is glorified by praise.

God's glory glows before him as it sang with marvellous fervour by His beloved saints, as when Saint Theotima did devoutly ejaculate the Holy Name "Aradhya-manavilap Peruvai" "— "Lovely Spouse"; as when Samigal hadha did extol the Holy name, "Erobaramale" "My own Lord (as epithet of

Rishabha from the south sea, comes and visits in once in twelve years. It has been lost to by a monster and it can be recovered only by means of that most sensitive and with the help of a peculiar herb of rare virtue, and not by means of any natural medicine like other ordinary treasures. It is a very rare Treasure and by obtaining it you will become much richer than any other thing on earth. By securing it you can easily conquer all your enemies, and no one can ever defeat you. It is a great legacy which your celebrated grand-father Nithaman Shival has left you out of love. Pray take hold of it and deliver us from my responsibility." Shivanila asked "Is it so valuable and rare a Treasure?" Val said, "How good of my grand-father and how good of you not to have apprehended it yourself but kept the Treasure! I shall now immediately write my army." [P 42.] Also see the Theotima Val I

1. Cp. (a) Oh Thou, once beloved, we no're forget

Breast Thy love, and hush all my fears."

[Madama Chapin].

(b) "Devotion is. Divine Love is not a secret for discussion or for argument; the moment that of There is seen by the latter vision, the heart rushes out, to Him and falls prostrate at His Feet."

[P 28. These are The Value of Devotion by Louis Rouss].

(c) "The attractions of the increased beauty, and eternal goodness, are infinitely sweet and desirable, yet at the same time they are unpowerful, effusive, and so completely engage the attention of the soul that they seem not only to fascinate, but even to smother, and carry the soul beyond her natural limits. [P 282. Ch. is Oh, O, O. P. de. God's Love of Love]

Kānṭarāja]*, as when Nandakāśha did anoint the Holy Name "Tuvāṅgarājan māyāin" the Lord of the Holy Hill of Tirupati †

[*Blag. Vish. Hk. V. l. P. 2822* "Nandakāśha" vi. 3. 7].

STIPES III.

A love-song between two saints

Saint Nandakāśha, when conducting an exposition of the relative merits of Saint Nammākalār and Saint Tīrumanāṅkār, in the sphere of Love to God, asked his audience: "Which of these two saints have we more cause to fear, the saint who sang 'Thou, Lord, art my food &c.' [*T. V. H. vi. 7*] or the saint who sang, 'O, the Thief, He hath stolen my soul away' [*Tirumozhi vi. 7*]?" They replied:—"Certainly we have to fear for the former *viz.*, Saint Nandakāśha, for his state is one of precipitate flight, alone and unprotected, to the shrine of Tirukkōṭṭar, where he hopes to meet His Lord, whereas the latter, *viz.*, Saint Tīrumanāṅkār is already in company with his Lord of Tiruvāṭi. Our sympathies must be certainly with those who are still lonely, not with those who have found company with God." "But I think otherwise, Sons," returned Nandakāśha, "My opinion is that we have more reason to fear for the state in which we find Tīrumanāṅkār. For here the lover and his Spouse are in company. Thus they are delicious

* Cp. (a) Hk. (b) *Prayer-book* was an ancient custom: our Lord's Prayer very early with singular post. in each person, and in every word. The *doxology* "Glory be to the Father &c.", was a sacred ascription of the saint, who would repeat it when together at work, and at other times, with strange

divine devotion, and he advised others to use the same. A certain lay brother once asking him leave to study the mind need to know "Began unobscurely the *doxology*, 'Glory be to the Father &c.', and was well become very learned in the eyes of that." [*Vid. S. P. 116* *Barth's Lives of Saints*.]

together in the rapturous reciprocations of ravishing love. Hence our saint, immersed as he is in such depths of love, is in the most critical state of becoming unconscious and falling into a state of stupor such as those who, dosing themselves with datura-narcotic, may be said to fall into.¹ Hence the plight of this enraptured Saint excites more our fear. Whether the other Saint Namanāshvā is yet in the state of not pursuing after God. He is thus yet lonely and conscious of his individual self. He is yet not unconscious to self-oblivion. The energy flowing from a mind, full-strong with the ardent expectation of meeting his Bride-groom and Beloved companion, still sustains him and keeps him alive. So we have no need to fear him yet, as the other saint whom we had drowned in love and therefore needing help! ²

[Bhag. Veda. Bh. VI p. 2063. "Lagatipara" vi-3-1].

TYPE III.

Visible signs of love to God.

Practice has more effect than precept. We need no lengthy lectures from learned men. It is enough to witness a saint in his moments of rapturous involvement in union with his God,—moments when his whole being thrills with love, and his eyes swim with pearls of tears of delight. "Blessed be such saints!" Nāṭijar used to say.—"Thou did I go over the Love-Treatise of Turaḥimachi with Turaṇa-jar Agāṣṭar, but none of the teachings did affect and rock my heart so much as when I actually witnessed him, once when explaining a certain passage, transported with raptures of Divine emotion,

1. Cp. "The glory in which I am lost,
The deep for the plummet of thought;
He is none of Durg's son's,
I am another's, I sink into night."
[Madame Guyon.]

finding vent in the shape of melting tears."*

[Bhag. Vagh. Bh. VI. p. 2572. "Lagunāṁjagru" 11-6-1].

TOPIC 124.

Leave for Jāl's Abode.

"Where could we witness such pains?" In all Holy Lands may they be. Tirukkōṭṭir was such a Land. A resident of this place had left it and had employed himself in selling the land as an out of the way place called Śrīrāma-kāṇṭhāra. Anandāchēyan, a great devotee, finding this man so employed, inquired — "What is thy native town?"

Man. — "The Holy Place, Tirukkōṭṭir."

Devotee. Then why didst thou leave it?†

Man. "I had to leave it in order to gain a living."

Devotee. "Rather than forsake a Holy Land where thy Eternal Loving (God) dwells, better thou hadst tarried there even if thou hadst there no great work, by the whereofal to tend thy course!"

[Bhag. Vagh. Bh. VI. p. 26, 2. "Ī. āṁṁāṁjagru" 11-7-1].

L. Cp. 124. * श्रुतमन्वीक्षनेषदृष्टेर्दृष्टिक्रियामुक्तम्

मन्वीक्षनिर्दृष्टमिदमेवाशुश्रुतमिदमाः ॥ *

124. * Even had witness-such as thou of the Tirukkōṭṭir be remote from the abode of Jāl's, narrative.

If it fails to suit the least, was the eye, and thence the frame."

[Mādhava]

(12) * कथंविनाशं विदुः परमापितमपिना ।

निगानन्दः। मृच्छलपशुदवेदकमपिनाशमः -

* How soon to God unattained will, unattending, heart-dread-
hug, and eye, running tears of joy —

can partly the soul?*

[Bhag. Par. 11-14-22]

[Madhava].

TOPIC 11A.

The world as Jai-shikharā and as Jai Jambhīn.

To saints, the utterance of the Holy Name of God is so preciously sweet that they imagine the whole world sings forth the Name like themselves. To them, when the world seems to be full of God, and seems as if its vast board is reverberating with their own Divine sentiment, it is acceptable, otherwise it is detestable. This truth is embodied in the following dialogue —

Peep queried Nambhū — "Holy Śaṅ! Why could not Śrī Namanāgha, as imagined his articles of sport such as the ball, the flower-basket &c., as chanting forth God's Holy name¹, just as he imagined the whole world chanting forth? And therefore the Saint need not have abandoned these articles as Godless?"

Nambhūjal:—"Not so, son! Firstly when the Śrī said 'world', it meant the intelligens beings who inhabit the world: whereas no idea of intelligence is conveyed by the articles flower basket &c. Secondly, when anything is full of devotion of God, it must be resigned, howmuchsoever otherwise it might appear to give joy, just like the Kingdom of Ayodhya itself appearing detestable to Bhairava, when devotee of Rāma.²

[Bhag. Vān. Bh. VI. p. 1883. "Pūṇa" vs 7-8].

1. (a) The Holy Name here uttered is, when translated, as nearly thus "Lord of Mercy" as "Merciful Father", symbolised as Jai and Vāṅha or Mother-Father (Five-said) (b) Dr. F. W. Baker writes — "How how Merry and Jambhīn (= Jaiśamī/Nardipāṇi) mingle with and singfully each other, now they put on each other's look, and all each other's affairs." [F. 411 412, Chitr Bh. vi, The Conquer and the Crested."]

(c) "Nothing can be more per-

fect than the union between strength and weakness, in the operations of grace. These two inseparable qualities set in concert, to enable us to do good. Strength is tempered by weakness, and weakness is supported by strength. One stimulates, the other persuades; so that the soul is at once powerfully excited, and strongly supported." [Fr. de Sales's Love of God p. 78. Ch. vi. Bh. 1.]

2. Kāshyāp and his son Bhairava—Bhagyt—

TOPIC 119.

All who are Truly are Worship-Worthy.

Even our disciples, our own children, are worthy of worship when they become God's own.¹ One day Nadihyar led his disciple Nambhūjar to the Holy Assembly, and in their presence and hearing, loudly acclaimed the praiser of his disciple. Guessing however that the Assembly might strongly censure his conduct, he addressed them thus —“ Brothers! Have no opinion about my lauding my own disciple in the public. For, has not Śr. Tirumāngaiy-Āchārār sang : — How can I look upon the (spiritual) son, who goes to worship the Lord of Tiru, kaṅgaṅgarāra, as my (bodily) son ? ” [Tirumōṭi : 4118-9].

[Bhag. Viśa : 18a, VI, p. 2911. “ kāṅgarāra ” 11 8-9].

TOPIC 120.

Teachers make no Differences

Amṛtāy Āchārār used to prostrate to his own disciple. When questioned as to the reasonableness of this procedure, he

“ Up there most detailed ” *varuṇa*
The royal crown, sword, and wings
“ “ “ “ “

Those horns and reins are all along
own ” *śārvaṇa*

“ Quasi ” *paṇḍita* like a royal
crowned

He fell to earth with eyes closed
all ” [Rāmāyaṇa :

1. (a) Read the story of Jesus
washing the feet of his disciples.
[John 13].

(b) Jesus, pointing to his disci-
ples said —“ For whosoever shall
do the will of my Father, that is in
heaven, he is my brother, sister
and mother ” [Matt. 23-50].

2 Read the account of Devakīyā,
and her uncle, son Kṛpā, whose
disciple she became. [Bhag. Śrī
Kṛṣṇa Ar. Chapter].

She went to her son-Teacher
Jesus

अथमेदेव सदीहमकाङ्क्षुं नमहीते ।

मौनजरीद्विममैतीर्तसाम्बुमीतसन्ध्या ॥

सैवसागर्हसरभेकाभेसाम्बुसैरादरीःकुडारः ।

निजासवाङ्करीःपू० पदमवाभिसदमौनेदविरीष्ट ॥

and —“ If they be any others than my own disciple, I have need to know them first and learn that they are worthy to receive such an homage; but as regards my own disciple I have no need to make such a scrutiny, nor have scruples as by long acquaintance and association he is proved worthy of worship.”

[Thag. Vah : Bk. VI. p. 2901. “ Kārjyam ” vs 7-9]

TOPIC 121

Proof of salvation vested in saints — a token of God's love.

God's love for his creatures is so great that he gives his own saints to them, endowed with the power of salvation. Aruñjap-parantī-Ekharasadaśa, the disciple of Rāmdras, was on his death bed. Kārat-śaśva with Pūjaly-śaśva and Dīnar (intimate disciples of Rāmdras and on whom Śaśvadev Ekharasadaśa looked as his ascendants) proceeded to him on a visit. Seeing them, he said to Āśvinīka : — “ The remembrance of your not doing me a favour, I can dispel only after I join the Holy feet of Alexander in Heaven.” The reference here is to a request made by Ekharasadaśa to Kārat-śaśva to plead for him with Lord Kṛṣṇadāsa to take him to Heaven soon. But Āśvaśa did not do so. Reference to Alexander in Heaven instead of Rāmdras himself who was still living on earth, was out of respect for the latter, moreover Āśvaśaśa being the Master of Rāmdras, reference to one as to the other is spiritually equally valid.

[Thag. Vah : Bk. VI. p. 2927. “ Ponnalaka ” vs 3-4].

TOPIC 122

The virtue of confession and meditation

The principle of meditation and confession is this. By meditation, effected by the God's elect, God's absence from man is

converted into His presence; in other words, His detachment from us is changed to attachment, like the mango-story of the *Mangalâkautâ*, it is said. Lord Krishna and His dear companions, Arjuna and others, were once strolling in the woods and went to the shade of a mango tree for rest. Arjuna aimed at a mango fruit and let it fall. Lord Krishna cried, "The fruit is food for the ascetic saints (*Rishis*) who dwell here. They may come then." Then all the *Pâṇḍavas* tremblingly asked,—"How shall we get this mango to attach itself again to the tree?" "By you all disclosing your innermost secrets to Me", the Lord returned. Then they all opened their hearts, and even Drupadee was constrained to reveal how her heart had turned after a worth husband (*Karna*) though she had already the *Pâṇḍavas* for a son. After this the detached mango got itself attached. So do our souls get purged by confession to Godly souls and are made clean to go to God.¹

[*Bhag. Vâh. Sk. VI. p. 3033. "Tenaiva" vi-3-4*].

TOPIC 113.

The debt of protection due to Refugees.

When saint *Vaishampayana* [Embramâṇḍa] was about to wing his flight to the Abodes of the Blessed, some disciples at his bed-side earnestly inquired what was passing in his mind. To which he said—"I was meditating on the event of a simple bird (the dove) causing grief to Lord Rama's heart." The allusion is as follows:—

1. "Does I say unto you, whatsoever you shall bind upon earth, shall be bound also in heaven and whatsoever you shall loose upon earth, shall be loosed also in hea-

ven." *Mat. xiii-10*].

"Whosoever thou shalt forgive, they are forgiven them; and whosoever thou shalt retain, they are retained." [*John. ix-22*].

Kṛiṇa reasoned thus with Sugrīva (the Vānara king) when the latter would not let us Vibhīṣaṇa, anxiously waiting outside to pay his allegiance to Kṛiṇa —

"And can I, Vānara king, forget
The great, the unrepaid debt,
Ever to aid and welcome those
Who pray for shelter, friends or foes?
Hast thou not heard the deathless praise
Won by the dace in older days,
Who conquering his fear and hate
Welcomed the slayer of his mate,
And gave a banquet, to refresh
The weary traveler, — of his flesh?"

[Kṛiṇaṣaṇa vi-28-24ff].

Nambūḍri used to explain the purport of this to be thus —
"That once we have in faith committed our self will unto the keeping of God (as Vibhīṣaṇa did to Lord Kṛiṇa), this act has spiritual power sufficient to safely carry us on to the very shores of spiritual immortality. Nothing needs be done on our side. For God, our Refuge, taketh up the work of our salvation after our surrender, for such is His Perfection, Glory and Grace, on which we have but to unphorly rely. (We need not even bend a blade of grass for our salvation, for the work is entrusted to the Almighty)."¹

[Uhaḡ . Vān . Iti VI p. 2966 = Kṛiṇaṣaṇa " vi-8-3].

TOPIC 126.

God Realized in Image.

Of the five-fold manifestations of God, the Manifestation Worthy to be, or God present as Image is one which purposely

1. This does not mean an indiffer-ent or a more or less idealized form of mind, but out of trustful reliance

tion to God, as here. But read Topic 125-126a.

hides His Transcendent nature, that thus He may suit and be acceptable to the weak and ignorant state of His worshippers. In this Manifestation, God, out of His condescension, chooses to will that He seem entirely in the hands of His worshippers, hiding His omnipotence and omnipresence, or seeming the very reverse of these in his worshippers' hands.¹ God Supreme, manifested in His symbols made of wood, stone &c., only by saints of extraordinary faith and fervour.² A devotee—a

1 Vide the learned Translation of Taim-Fragh by Tsiu S. Fathardoul & pingue, in this translation pp. 43 ff. I give a few instances:—48 "The Manifestation (Archidolatrie), is that Form of the Lord, in which, and in His Manifestation Structures, " " the Lord " " is pleased without any kind of limitation as to their place, or persons, to be present and manifest Himself to all, in temples and houses, to visit as friends, and to be, in every manner of business, dependent on the worshippers." 54, "Though appearing with the true Relation of Preceptor and Precept received, and on the character of something devoid of knowledge, power or liberty, the Lord, in this incarnation, is pleased, out of His infinite Mercy, to confer on His devotees, every useful grace."

"Who, God can see in flesh and bone,
He, God can see in wood and stone,
Who can't see God in wood and stone,

He can't see God in flesh and bone."

Cardinal Newman, &c.) uses the following significant language in his *Reflections and Devotions* Part. II. Ch. 2, p. 511—"And it is

love, which keeps Thee here still;
even now that Thou hast ascended
on high, in a small tabernacle, and
under clasp and curtain outward
forms of *lower Grace*, if Thou wilt
not withdraw here, wouldst Thou
remain here, our love, imprisoned
and exposed in *stupid idolatry*
and *superstition*?" (Cp. Butler's
Hymn to Lord Raghunātha) II. 74
Śaṅkara."

Cp: "Hence all things are the manifestations of Being.

One amongst them was to be
this.

It was polytheism only knew what
this was.

How would he be wrong in his
religion?"

(*Śaṅkara* & *Śūdr*).

Read Pp. 226 of Max Müller's
Six Systems of Philosophy. "The
Idolatrie, a necessity of our nature."
Also read Pp. 218. 8 of our *Holy*
Leaves of Delicate Grass.

2. "But, Jesus I say to you, if
you have faith as a grain of must-
ard seed, you shall say to this
mountain, Remove from hence
thither, and it shall remove."

(*Matth. 17:20*).

Vaṅgappam-Ṣeyvār carried about him his nut-wallet with him; and in it he had kept his Śālagraṃa-image as his constant companion. When by accident, the tiny marble-like image, mixed up with the nut (which he ate), entered his mouth, he would feel the hardness of the marble differing of course from the nut. He would then reverently take it out, wash it in water he had in his vessel, dry it with his robe, adorn it, and taking cymbals in his hand sing a song of praise from Śr. Naraṇkavār and then lay it to sleep again in his nut-wallet. This confusion often happened with him. A Vaidhava of the rīṇa type (poore than of love to God) often observed this, to him blasphemous, proceeding of Ṣeyvār, and not containing himself any longer, burst out: "Sure, will you deign to present me with your (desecrated) marble God?" "Most gladly", he said, and transferred his Holy Property. The Vaidhava took it home, and worshipped it in all the strict detail of ceremonial worship, exposed for such occasions. The Image appeared to him in his dream and spoke thus: "Fool, I was happy in the temple of my Ṣeyvār's nut-wallet,—Ṣeyvār to whom Śr. Naraṇkavār's Holy Chant, Tīrthavraṇṇī, is his life and soul. I had the felicity of becoming bathed in the nectar-like saliva of his holy mouth. I had too the delight of listening to the sweet canticles from Śr. Āṇḍāḍe's, which he warbled to me. But thou hast deprived Me of all this happiness and subjected me to all the tedious trials of thy formal worship. The Vaidhava was by this dream put into great trepidation. He ran to Ṣeyvār forthwith and restored to him his dear Śālagraṃa."

[Bhag. Viśh: Bk. V. 1, P. 156b. "Vandavinda"]

1. Cp: Matt. 23, Sermon and Pharisees asked Jesus—"why do thy disciples transgress the tradition of the ancients? For they wash

not their hands when they eat bread," To which Jesus said,— "Hypocrites, 'Thou people hypocrites wash with their lips but their

TOPIC 123.

The Superlatively rare old One of Eternal Life

Trukkurugup-pada Pillān (the author of the 6,000 commentary on St. Nannulakā's Tiruvāymozhi) was preparing for his final exit from this world, when Nāṭṭiyar went to him on a visit to inquire of his health. He found Pillān ardently and often repeating from St. Nannulakā's, the passage: "When will my painful sojourn on earth terminate" . . . *Āṇi vi-ṇ-ṇ*. On hearing this, Nāṭṭiyar broke out into a sobbing (at the thought that his beloved Elder was passing for ever away from their midst), when Pillān called him to order by saying: "Alas! Thyself what means there us to mourn? Dost thou really imagine that the King of Heaven is inferior to our sojourn here?" . . .

[*Idag Viṇṇ Pk Vi P. 3003. "Āṇi" vi-ṇ-ṇ*]

heart is far from me. And to take such worship me, teaching doctrine as and commandments of men." Not that which goeth into the mouth defileth a man but what cometh out of the mouth, that defileth a man."

(a) On Image worship, read (a) the Holy Bible: Exod. xxxviii, 30; xl. 1-2, 3; xl. 24-25, 26; xl. 28-29, 30; xl. 31-32, 33; xl. 34-35, 36; xl. 37-38, 39; xl. 40-41, 42; xl. 43-44, 45; xl. 46-47, 48; xl. 49-50, 51; xl. 52-53, 54; xl. 55-56, 57; xl. 58-59, 60; xl. 61-62, 63; xl. 64-65, 66; xl. 67-68, 69; xl. 70-71, 72; xl. 73-74, 75; xl. 76-77, 78; xl. 79-80, 81; xl. 82-83, 84; xl. 85-86, 87; xl. 88-89, 90; xl. 91-92, 93; xl. 94-95, 96; xl. 97-98, 99; xl. 100-101, 102; xl. 103-104, 105; xl. 106-107, 108; xl. 109-110, 111; xl. 112-113, 114; xl. 115-116, 117; xl. 118-119, 120; xl. 121-122, 123; xl. 124-125, 126; xl. 127-128, 129; xl. 130-131, 132; xl. 133-134, 135; xl. 136-137, 138; xl. 139-140, 141; xl. 142-143, 144; xl. 145-146, 147; xl. 148-149, 150; xl. 151-152, 153; xl. 154-155, 156; xl. 157-158, 159; xl. 160-161, 162; xl. 163-164, 165; xl. 166-167, 168; xl. 169-170, 171; xl. 172-173, 174; xl. 175-176, 177; xl. 178-179, 180; xl. 181-182, 183; xl. 184-185, 186; xl. 187-188, 189; xl. 190-191, 192; xl. 193-194, 195; xl. 196-197, 198; xl. 199-200, 201; xl. 202-203, 204; xl. 205-206, 207; xl. 208-209, 210; xl. 211-212, 213; xl. 214-215, 216; xl. 217-218, 219; xl. 220-221, 222; xl. 223-224, 225; xl. 226-227, 228; xl. 229-230, 231; xl. 232-233, 234; xl. 235-236, 237; xl. 238-239, 240; xl. 241-242, 243; xl. 244-245, 246; xl. 247-248, 249; xl. 250-251, 252; xl. 253-254, 255; xl. 256-257, 258; xl. 259-260, 261; xl. 262-263, 264; xl. 265-266, 267; xl. 268-269, 270; xl. 271-272, 273; xl. 274-275, 276; xl. 277-278, 279; xl. 280-281, 282; xl. 283-284, 285; xl. 286-287, 288; xl. 289-290, 291; xl. 292-293, 294; xl. 295-296, 297; xl. 298-299, 300; xl. 301-302, 303; xl. 304-305, 306; xl. 307-308, 309; xl. 310-311, 312; xl. 313-314, 315; xl. 316-317, 318; xl. 319-320, 321; xl. 322-323, 324; xl. 325-326, 327; xl. 328-329, 330; xl. 331-332, 333; xl. 334-335, 336; xl. 337-338, 339; xl. 340-341, 342; xl. 343-344, 345; xl. 346-347, 348; xl. 349-350, 351; xl. 352-353, 354; xl. 355-356, 357; xl. 358-359, 360; xl. 361-362, 363; xl. 364-365, 366; xl. 367-368, 369; xl. 370-371, 372; xl. 373-374, 375; xl. 376-377, 378; xl. 379-380, 381; xl. 382-383, 384; xl. 385-386, 387; xl. 388-389, 390; xl. 391-392, 393; xl. 394-395, 396; xl. 397-398, 399; xl. 400-401, 402; xl. 403-404, 405; xl. 406-407, 408; xl. 409-410, 411; xl. 412-413, 414; xl. 415-416, 417; xl. 418-419, 420; xl. 421-422, 423; xl. 424-425, 426; xl. 427-428, 429; xl. 430-431, 432; xl. 433-434, 435; xl. 436-437, 438; xl. 439-440, 441; xl. 442-443, 444; xl. 445-446, 447; xl. 448-449, 450; xl. 451-452, 453; xl. 454-455, 456; xl. 457-458, 459; xl. 460-461, 462; xl. 463-464, 465; xl. 466-467, 468; xl. 469-470, 471; xl. 472-473, 474; xl. 475-476, 477; xl. 478-479, 480; xl. 481-482, 483; xl. 484-485, 486; xl. 487-488, 489; xl. 490-491, 492; xl. 493-494, 495; xl. 496-497, 498; xl. 499-500, 501; xl. 502-503, 504; xl. 505-506, 507; xl. 508-509, 510; xl. 511-512, 513; xl. 514-515, 516; xl. 517-518, 519; xl. 520-521, 522; xl. 523-524, 525; xl. 526-527, 528; xl. 529-530, 531; xl. 532-533, 534; xl. 535-536, 537; xl. 538-539, 540; xl. 541-542, 543; xl. 544-545, 546; xl. 547-548, 549; xl. 550-551, 552; xl. 553-554, 555; xl. 556-557, 558; xl. 559-560, 561; xl. 562-563, 564; xl. 565-566, 567; xl. 568-569, 570; xl. 571-572, 573; xl. 574-575, 576; xl. 577-578, 579; xl. 580-581, 582; xl. 583-584, 585; xl. 586-587, 588; xl. 589-590, 591; xl. 592-593, 594; xl. 595-596, 597; xl. 598-599, 600; xl. 601-602, 603; xl. 604-605, 606; xl. 607-608, 609; xl. 610-611, 612; xl. 613-614, 615; xl. 616-617, 618; xl. 619-620, 621; xl. 622-623, 624; xl. 625-626, 627; xl. 628-629, 630; xl. 631-632, 633; xl. 634-635, 636; xl. 637-638, 639; xl. 640-641, 642; xl. 643-644, 645; xl. 646-647, 648; xl. 649-650, 651; xl. 652-653, 654; xl. 655-656, 657; xl. 658-659, 660; xl. 661-662, 663; xl. 664-665, 666; xl. 667-668, 669; xl. 670-671, 672; xl. 673-674, 675; xl. 676-677, 678; xl. 679-680, 681; xl. 682-683, 684; xl. 685-686, 687; xl. 688-689, 690; xl. 691-692, 693; xl. 694-695, 696; xl. 697-698, 699; xl. 699-700, 701; xl. 702-703, 704; xl. 705-706, 707; xl. 708-709, 710; xl. 711-712, 713; xl. 714-715, 716; xl. 717-718, 719; xl. 720-721, 722; xl. 723-724, 725; xl. 726-727, 728; xl. 729-730, 731; xl. 732-733, 734; xl. 735-736, 737; xl. 738-739, 740; xl. 741-742, 743; xl. 744-745, 746; xl. 747-748, 749; xl. 750-751, 752; xl. 753-754, 755; xl. 756-757, 758; xl. 759-760, 761; xl. 762-763, 764; xl. 765-766, 767; xl. 768-769, 770; xl. 771-772, 773; xl. 774-775, 776; xl. 777-778, 779; xl. 780-781, 782; xl. 783-784, 785; xl. 786-787, 788; xl. 789-790, 791; xl. 792-793, 794; xl. 795-796, 797; xl. 798-799, 800; xl. 801-802, 803; xl. 804-805, 806; xl. 807-808, 809; xl. 810-811, 812; xl. 813-814, 815; xl. 816-817, 818; xl. 819-820, 821; xl. 822-823, 824; xl. 825-826, 827; xl. 828-829, 830; xl. 831-832, 833; xl. 834-835, 836; xl. 837-838, 839; xl. 840-841, 842; xl. 843-844, 845; xl. 846-847, 848; xl. 849-850, 851; xl. 852-853, 854; xl. 855-856, 857; xl. 858-859, 860; xl. 861-862, 863; xl. 864-865, 866; xl. 867-868, 869; xl. 870-871, 872; xl. 873-874, 875; xl. 876-877, 878; xl. 879-880, 881; xl. 882-883, 884; xl. 885-886, 887; xl. 888-889, 890; xl. 891-892, 893; xl. 894-895, 896; xl. 897-898, 899; xl. 899-900, 901; xl. 902-903, 904; xl. 905-906, 907; xl. 908-909, 910; xl. 911-912, 913; xl. 914-915, 916; xl. 917-918, 919; xl. 920-921, 922; xl. 923-924, 925; xl. 926-927, 928; xl. 929-930, 931; xl. 932-933, 934; xl. 935-936, 937; xl. 938-939, 940; xl. 941-942, 943; xl. 944-945, 946; xl. 947-948, 949; xl. 950-951, 952; xl. 953-954, 955; xl. 956-957, 958; xl. 959-960, 959; xl. 962-963, 964; xl. 965-966, 965; xl. 968-969, 966; xl. 970-971, 967; xl. 972-973, 968; xl. 974-975, 969; xl. 976-977, 970; xl. 978-979, 971; xl. 980-981, 972; xl. 982-983, 973; xl. 984-985, 974; xl. 986-987, 975; xl. 988-989, 976; xl. 990-991, 977; xl. 992-993, 978; xl. 994-995, 979; xl. 996-997, 980; xl. 998-999, 981; xl. 1000-1001, 982; xl. 1002-1003, 983; xl. 1004-1005, 984; xl. 1006-1007, 985; xl. 1008-1009, 986; xl. 1010-1011, 987; xl. 1012-1013, 988; xl. 1014-1015, 989; xl. 1016-1017, 990; xl. 1018-1019, 991; xl. 1020-1021, 992; xl. 1022-1023, 993; xl. 1024-1025, 994; xl. 1026-1027, 995; xl. 1028-1029, 996; xl. 1030-1031, 997; xl. 1032-1033, 998; xl. 1034-1035, 999; xl. 1036-1037, 1000; xl. 1038-1039, 1001; xl. 1040-1041, 1002; xl. 1042-1043, 1003; xl. 1044-1045, 1004; xl. 1046-1047, 1005; xl. 1048-1049, 1006; xl. 1050-1051, 1007; xl. 1052-1053, 1008; xl. 1054-1055, 1009; xl. 1056-1057, 1010; xl. 1058-1059, 1011; xl. 1060-1061, 1012; xl. 1062-1063, 1013; xl. 1064-1065, 1014; xl. 1066-1067, 1015; xl. 1068-1069, 1016; xl. 1070-1071, 1017; xl. 1072-1073, 1018; xl. 1074-1075, 1019; xl. 1076-1077, 1020; xl. 1078-1079, 1021; xl. 1080-1081, 1022; xl. 1082-1083, 1023; xl. 1084-1085, 1024; xl. 1086-1087, 1025; xl. 1088-1089, 1026; xl. 1090-1091, 1027; xl. 1092-1093, 1028; xl. 1094-1095, 1029; xl. 1096-1097, 1030; xl. 1098-1099, 1031; xl. 1100-1101, 1032; xl. 1102-1103, 1033; xl. 1104-1105, 1034; xl. 1106-1107, 1035; xl. 1108-1109, 1036; xl. 1110-1111, 1037; xl. 1112-1113, 1038; xl. 1114-1115, 1039; xl. 1116-1117, 1040; xl. 1118-1119, 1041; xl. 1120-1121, 1042; xl. 1122-1123, 1043; xl. 1124-1125, 1044; xl. 1126-1127, 1045; xl. 1128-1129, 1046; xl. 1130-1131, 1047; xl. 1132-1133, 1048; xl. 1134-1135, 1049; xl. 1136-1137, 1050; xl. 1138-1139, 1051; xl. 1140-1141, 1052; xl. 1142-1143, 1053; xl. 1144-1145, 1054; xl. 1146-1147, 1055; xl. 1148-1149, 1056; xl. 1150-1151, 1057; xl. 1152-1153, 1058; xl. 1154-1155, 1059; xl. 1156-1157, 1060; xl. 1158-1159, 1061; xl. 1160-1161, 1062; xl. 1162-1163, 1063; xl. 1164-1165, 1064; xl. 1166-1167, 1065; xl. 1168-1169, 1066; xl. 1170-1171, 1067; xl. 1172-1173, 1068; xl. 1174-1175, 1069; xl. 1176-1177, 1070; xl. 1178-1179, 1071; xl. 1180-1181, 1072; xl. 1182-1183, 1073; xl. 1184-1185, 1074; xl. 1186-1187, 1075; xl. 1188-1189, 1076; xl. 1190-1191, 1077; xl. 1192-1193, 1078; xl. 1194-1195, 1079; xl. 1196-1197, 1080; xl. 1198-1199, 1081; xl. 1200-1201, 1082; xl. 1202-1203, 1083; xl. 1204-1205, 1084; xl. 1206-1207, 1085; xl. 1208-1209, 1086; xl. 1210-1211, 1087; xl. 1212-1213, 1088; xl. 1214-1215, 1089; xl. 1216-1217, 1090; xl. 1218-1219, 1091; xl. 1220-1221, 1092; xl. 1222-1223, 1093; xl. 1224-1225, 1094; xl. 1226-1227, 1095; xl. 1228-1229, 1096; xl. 1230-1231, 1097; xl. 1232-1233, 1098; xl. 1234-1235, 1099; xl. 1236-1237, 1100; xl. 1238-1239, 1101; xl. 1240-1241, 1102; xl. 1242-1243, 1103; xl. 1244-1245, 1104; xl. 1246-1247, 1105; xl. 1248-1249, 1106; xl. 1250-1251, 1107; xl. 1252-1253, 1108; xl. 1254-1255, 1109; xl. 1256-1257, 1110; xl. 1258-1259, 1111; xl. 1260-1261, 1112; xl. 1262-1263, 1113; xl. 1264-1265, 1114; xl. 1266-1267, 1115; xl. 1268-1269, 1116; xl. 1270-1271, 1117; xl. 1272-1273, 1118; xl. 1274-1275, 1119; xl. 1276-1277, 1120; xl. 1278-1279, 1121; xl. 1280-1281, 1122; xl. 1282-1283, 1123; xl. 1284-1285, 1124; xl. 1286-1287, 1125; xl. 1288-1289, 1126; xl. 1290-1291, 1127; xl. 1292-1293, 1128; xl. 1294-1295, 1129; xl. 1296-1297, 1130; xl. 1298-1299, 1131; xl. 1300-1301, 1132; xl. 1302-1303, 1133; xl. 1304-1305, 1134; xl. 1306-1307, 1135; xl. 1308-1309, 1136; xl. 1310-1311, 1137; xl. 1312-1313, 1138; xl. 1314-1315, 1139; xl. 1316-1317, 1140; xl. 1318-1319, 1141; xl. 1320-1321, 1142; xl. 1322-1323, 1143; xl. 1324-1325, 1144; xl. 1326-1327, 1145; xl. 1328-1329, 1146; xl. 1330-1331, 1147; xl. 1332-1333, 1148; xl. 1334-1335, 1149; xl. 1336-1337, 1150; xl. 1338-1339, 1151; xl. 1340-1341, 1152; xl. 1342-1343, 1153; xl. 1344-1345, 1154; xl. 1346-1347, 1155; xl. 1348-1349, 1156; xl. 1350-1351, 1157; xl. 1352-1353, 1158; xl. 1354-1355, 1159; xl. 1356-1357, 1160; xl. 1358-1359, 1161; xl. 1360-1361, 1162; xl. 1362-1363, 1163; xl. 1364-1365, 1164; xl. 1366-1367, 1165; xl. 1368-1369, 1166; xl. 1370-1371, 1167; xl. 1372-1373, 1168; xl. 1374-1375, 1169; xl. 1376-1377, 1170; xl. 1378-1379, 1171; xl. 1380-1381, 1172; xl. 1382-1383, 1173; xl. 1384-1385, 1174; xl. 1386-1387, 1175; xl. 1388-1389, 1176; xl. 1390-1391, 1177; xl. 1392-1393, 1178; xl. 1394-1395, 1179; xl. 1396-1397, 1180; xl. 1398-1399, 1181; xl. 1400-1401, 1182; xl. 1402-1403, 1183; xl. 1404-1405, 1184; xl. 1406-1407, 1185; xl. 1408-1409, 1186; xl. 1410-1411, 1187; xl. 1412-1413, 1188; xl. 1414-1415, 1189; xl. 1416-1417, 1190; xl. 1418-1419, 1191; xl. 1420-1421, 1192; xl. 1422-1423, 1193; xl. 1424-1425, 1194; xl. 1426-1427, 1195; xl. 1428-1429, 1196; xl. 1430-1431, 1197; xl. 1432-1433, 1198; xl. 1434-1435, 1199; xl. 1436-1437, 1200; xl. 1438-1439, 1201; xl. 1440-1441, 1202; xl. 1442-1443, 1203; xl. 1444-1445, 1204; xl. 1446-1447, 1205; xl. 1448-1449, 1206; xl. 1450-1451, 1207; xl. 1452-1453, 1208; xl. 1454-1455, 1209; xl. 1456-1457, 1210; xl. 1458-1459, 1211; xl. 1460-1461, 1212; xl. 1462-1463, 1213; xl. 1464-1465, 1214; xl. 1466-1467, 1215; xl. 1468-1469, 1216; xl. 1470-1471, 1217; xl. 1472-1473, 1218; xl. 1474-1475, 1219; xl. 1476-1477, 1220; xl. 1478-1479, 1221; xl. 1480-1481, 1222; xl. 1482-1483, 1223; xl. 1484-1485, 1224; xl. 1486-1487, 1225; xl. 1488-1489, 1226; xl. 1490-1491, 1227; xl. 1492-1493, 1228; xl. 1494-1495, 1229; xl. 1496-1497, 1230; xl. 1498-1499, 1231; xl. 1500-1501, 1232; xl. 1502-1503, 1233; xl. 1504-1505, 1234; xl. 1506-1507, 1235; xl. 1508-1509, 1236; xl. 1510-1511, 1237; xl. 1512-1513, 1238; xl. 1514-1515, 1239; xl. 1516-1517, 1240; xl. 1518-1519, 1241; xl. 1520-1521, 1242; xl. 1522-1523, 1243; xl. 1524-1525, 1244; xl. 1526-1527, 1245; xl. 1528-1529, 1246; xl. 1530-1531, 1247; xl. 1532-1533, 1248; xl. 1534-1535, 1249; xl. 1536-1537, 1250; xl. 1538-1539, 1251; xl. 1540-1541, 1252; xl. 1542-1543, 1253; xl. 1544-1545, 1254; xl. 1546-1547, 1255; xl. 1548-1549, 1256; xl. 1550-1551, 1257; xl. 1552-1553, 1258; xl. 1554-1555, 1259; xl. 1556-1557, 1260; xl. 1558-1559, 1261; xl. 1560-1561, 1262; xl. 1562-1563, 1263; xl. 1564-1565, 1264; xl. 1566-1567, 1265; xl. 1568-1569, 1266; xl. 1570-1571, 1267; xl. 1572-1573, 1268; xl. 1574-1575, 1269; xl. 1576-1577, 1270; xl. 1578-1579, 1271; xl. 1580-1581, 1272; xl. 1582-1583, 1273; xl. 1584-1585, 1274; xl. 1586-1587, 1275; xl. 1588-1589, 1276; xl. 1590-1591, 1277; xl. 1592-1593, 1278; xl. 1594-1595, 1279; xl. 1596-1597, 1280; xl. 1598-1599, 1281; xl. 1600-1601, 1282; xl. 1602-1603, 1283; xl. 1604-1605, 1284; xl. 1606-1607, 1285; xl. 1608-1609, 1286; xl. 1610-1611, 1287; xl. 1612-1613, 1288; xl. 1614-1615, 1289; xl. 1616-1617, 1290; xl. 1618-1619, 1291; xl. 1620-1621, 1292; xl. 1622-1623, 1293; xl. 1624-1625, 1294; xl. 1626-1627, 1295; xl. 1628-1629, 1296; xl. 1630-1631, 1297; xl. 1632-1633, 1298; xl. 1634-1635, 1299; xl. 1636-1637, 1300; xl. 1638-1639, 1301; xl. 1640-1641, 1302; xl. 1642-1643, 1303; xl. 1644-1645, 1304; xl. 1646-1647, 1305; xl. 1648-1649, 1306; xl. 1650-1651, 1307; xl. 1652-1653, 1308; xl. 1654-1655, 1309; xl. 1656-1657, 1310; xl. 1658-1659, 1311; xl. 1660-1661, 1312; xl. 1662-1663, 1313; xl. 1664-1665, 1314; xl. 1666-1667, 1315; xl. 1668-1669, 1316; xl. 1670-1671, 1317; xl. 1672-1673, 1318; xl. 1674-1675, 1319; xl. 1676-1677, 1320; xl. 1678-1679, 1321; xl. 1680-1681, 1322; xl. 1682-1683, 1323; xl. 1684-1685, 1324; xl. 1686-1687, 1325; xl. 1688-168

should interpret the Taittiriya Upanishad passage — "The etheric space of the heart, and what is therein,"¹ to mean that "etheric space" is *Ākāśa*, and "what is therein" as *Rūpa*. "So I am not aware of an independent Fifth, surpassing the Fourth (inasmuch as all *Ākāśas* constitute members of the One God head, and constitute His body) "²

"But, put in Nambellur, what does St. Narendhar mean, when he asks God to show him a Way, in his Holy song "*Ādi arādhā*" [VI. 10-4,] as if another Way than God Himself existed? To which Kṛṣṇa replied—"This question is suggested by thy ignorance. The meaning of the passage is this —" My God! when thou dost exist, is it possible I can partake thine? It seemeth as if there is a remedy besides Thyself to heal my wounds? If so, show it." [This shows that the Saint's languishing for God's coming is so great that every moment of delay or pause in His approach, the Saint conceived into a doubt whether God did exist at all, a doubt arising merely from his feeling of great impatience. For, doth not the very fact of the heart supplicating Him to show a Way of Salvation tacitly admit His Existence? And the asking Him to point to a way of Salvation is really indirectly asking that He Himself be the Way and unto Himself.]

[Bhag: Veda · Bk. VI. P. 3155 "*Ādi arādhā*" VI. 10-4.]

1. The text is —" *हृदय-आकाशं तद्विद्युदग्निः॥* "

2. Cp. "If the feet and hands had each an individual will, they could never be at rest, save by supposing that will in the feet will which rules the whole body. Without that they would be in perpetual

disorder and misery, but feeling only the will of the whole body each assumes its own individual work." [Lose's Selections from Emerson's Thoughts, I. 172.]

Davidic Wisdom of Davidic Saints.

TOPIC 124

Our free-will, according to God's grace is itself an act of His Grace.

A disciple of Nityanar proposed the following question:—
 "May I say? If God is our only Way (or Means) for salvation,
 then there is nothing for us to do? Why should you then
 insist on a something yet so necessary on our part, even such
 as the act of surrender to God, an act plainly indicative
 of some thing done by us to God from out of our own free-will?"

At this question, Nityanar closed his ears as if he heard some-
 thing blasphemous and exclaimed, "Was that I should have
 a relation to thee this 'Sacred Truth of resignation to God (Poo-
 jarti), handed down as a most Holy Legacy from our Saint
 Nityanarajal descended to my own immediate Spiritual Pre-
 ceptor—a Truth uniformly revealed by one Saint after another
 in unbroken succession. So saying he shook his forehead,
 sagged and chagrined, and forthwith retired into his private
 chamber. His heart was moved with both sorrow and joy,
 at the clarity of men's hearts in not speaking and understand-
 ing the spirit of such truths."

(Hing: Vaid: Bh. VI p. 3025. "Ardh-maditha" vs 10-1)

TOPIC 125

The sign of Godliness and Ungodliness.

"By one sign we can measure whether we are godly
 or ungodly," taught Nityanar, "i.e., when any ill befalls
 others, see if our hearts do then move to compassionate them,

1. The gist of this saying is that unless man first surrenders to God, no other words make use of his free-will. In relation of his own free-
 phood Godward, God's moving grace would be superfluous. Cp. "Let
 us revert to the Bible mentioned by Aristotle: the wind moves them,

but will not enable them to proceed
 for unless by extending their wings,
 balancing their bodies and plunging
 into the air, they second the power
 of the breeze, if attracted by the
 appearance of some vortical spot,
 or lured from having lost a
 long time swimming, they neglect

OF NOT: *i.e.*, whether our hearts console their sufferings or grieve over them. In the former case, we may console ourselves as related to God, in the latter as cast from Him. We can thus be our own friends or foes as we choose."¹

[Blag. Vich: Blk. VI. p. 303b. "Авды-смыслиа" vs. 19-20.]

TOPIC 136.

The Freedom of our free-will relating the free operation of God's grace.

If the relation between creature and the Creator as child-rear and Mother respectively, be considered, it would appear as if God stands responsible for everything that may befall the creature. If a child for instance should fall into a well, they would ascribe the act to the mother's carelessness, in not having kept a watchful eye upon the child. Thus if the crea-

ture profit by the things heaven and this space to the ground, they may indeed be said to have felt the wind, but it has been useless to them, because they failed to profit by the facility it afforded them for flying."

"Thus, we are aroused or carried by the inspiration of grace, in following their instructions, we co-operate with or second their power. But, by refusing our consent, we reject them. The voice of grace can speak to our hearts without our concurrence; but our co-operation is necessary for yielding to its inspirations." (Ep. 75-76. Fr. de, St. John's Love of God. Ch. 12. St. 17.)

"God never refuses his divine assistance to those who prove their desire to advance in the path of perfect charity." (Ibid. P. 44. Ch. 12. St. 17.)

"I do not see," says St. Thomas,

"how God can come to us, or as rich as with His graces, if we shut the door against him. Though He infinitely desires to communicate Himself to us with all His gifts, He will have our hearts to be found disengaged, alone, and having with a desire to receive Him." (P. 424 Vol. 2, Summa a Loris of St. Thomas.)

Vide, Topic 132 and Fr. note, supra. If the attitude of the heart be not one of openness to God, or even be not one of indifference, it ought to be one of loving, yielding to the operations of love. This attitude is itself a gift of His Grace. Vide also Topic 130 supra treating of the primacy of our free-will.

Read St. Catherine's Meditations on the Seven Joys of (Blag.) Trust.

1. (v) See St. 10: St. 12. 1, 2, 3, and the comments by Bloudough, [see Engl. Trans.].

have gone wrong, it seems evident that the Creator, our Mother, neglected it. Rishi Uddhaka came to Lord Krishna, and queried him thus: "Both the parties (Kurus and Pāṇḍus) are equal to Thee, Lord; and yet Thou hast caused the destruction of the Kurus—viz., Duryodhana and his party,—whereas Thy treatment of the Pāṇḍus has been quite the opposite! How canst Thou be thus partial?" Lord Krishna gave a series of reasons for His preference for one party as against the other and ended by pointing out to Uddhaka that Duryodhana and his party were bound obstinately to evil to all righteousness, despite His indefatigable efforts, by every means in His power, to turn them from their evil ways, and that they had a perversity of will which would listen to no kind of persuasion. To that Uddhaka retorted again: "But Thou, Lord, canst certainly have predisposed them also for righteousness." "—

[Bhag. Viṃś. Bk. VII. P. 312: "Uddhaka" vi: 7.]

(3) Now that with Krishna's consent we have quoted before English from the work above quoted for the benefit of the reader: "Knowing that this law (good) had no connection with happiness or misery in (the next or bodily state) both the good as one as the others, whether they be all better or all others, happiness or joy in the shape of a son being born, (the example), and misery or grief in the shape of that son dying, (for example):" In other words, to the good man, the joy in righteousness is his, and grief to others means him grief. His heart is about felicity or misfortune in the same as when there should fall to his own lot. [P. 120 our Engl. Transl.]

[Yale Types 122 & 123.] *Types*

[Bk. 6:] "He [St. Augustine] proves in the 9th Chapter, [the City of God] that charity was infused into the angels at their creation, and he adds, as a probability, that they all received an equal degree of grace. He then asks, why some of them have not only possessed, but even attained a great degree of glory, while others, on the contrary, rejected the grace given them, descended to sin, and thereby incurred eternal damnation? To which he replies, that the only reason which can be alleged for it is, that they first maintained themselves in the state of charity by the grace of their Creator, and that the angels forfeited their state of sanctity through their own perverse will." [St. Augustine's *City of God* p. 51-2]

TIPPO 131.

Tara's Grateful Mood—the Birth of Selflessness.

Even to get into an attitude of mind, feeling thankful to God for the manifold mercies which he bestows on His creatures, is possible only after the operation of a Sovereign act of God's grace.¹ For even saints who were keenly alive to this grateful attitude of mind, sometimes ran into a mood when they complained of God as not having done to them everything that they desired. Not satisfied with interior heavenly experiences, for example, with which God favoured St. Narmada's devotee in great abundance, he yet complained that what he felt interiorly was not confirmed by exterior sensible experiences. Radha, it is related, was not satisfied with food offered her by a devotee of his, and he asked for more. The story goes to this effect:—

(Ch. 5, Sh. 17).

(1) Also read Ch. 7: Sh. 17 entitled "The Prisoner, as well as the Dispenser of Charity, proceeds entirely from the perceived will of the creature."

(2) Also read the *Uttara Charitamam*, at the end of Pt. 12 of the *Govardhan* Book entitled, "Arjuna-kishora" by Jangam mahavilasa-parvati Nityadevi, the Holy Mother of Pundit Ishwariya, the Author of "Arjuna-Yashwantharanga." The death of Ishwariya (Shyama's son) episode is found in Mahabharata, Arjunavishad Parva, Ch. 58 ff.

I Gp. (2) "I know, indeed, and realize that of myself I am not able to realize Thee due thanks and praise for Thy manifold benefits. For I am less than the least of all Thy creation; and when I attempt to contemplate Thee nestled in

prayer, my spirit being unable to contain Thee, thou dost flee." [Thomas a Kempis tells Ch. 16 of Sh. 16].

(3) "What floods of gratitude I feel!

No language can declare,
Beneath the oppressive weight I feel.

'Tis more than I can bear
When shall I that loving power
To rescue Thee from her lot."

"Madama Guyon].

(4) "Among other things, He has thought of making you take good resolutions to love and adore Him."

[Ch. 11, "Consoling thoughts" by Fr. de Sales.]

(5) "For, without the grace of God, we cannot even have a good thought." [p. 248. *Discourses of Heaven* by Rev. F. J. Rothemann.]

There was one by name Jiro-Tondan in the old days. Radra disguised himself like a beggar and came to him for alms. Tondan consenting to give whatever he desired, Radra asked that his own son be slaughtered and his flesh be offered to him. At this time the son happened to be in the school, and during there saw a demon, and running home related to his father that he saw as if his head cut off in the dream and offered to some. The parents then cut the son to pieces, and reserving his head for a servant, cooked the rest and served it to the distinguished beggar. Then Radra (of course knowing, by his insight, later secret act), wishing to test the depth and sincerity of the parents' self-sacrificing love for him, demanded that even the remnant kept away (viz., the head) be also served him.¹

Blind. Vask. Ed. VII p. 314-32. "Cape Coll. vii-1-7."

TYPE III.

The Delirium of Love is Real.

St. Nānakachōdār's nervous longing and pining to see God, found vent in a song of his, in which figuratively the saint considers himself to be a mistress, in love with her Spouse, and seized with pangs, weans. The speechless heart at such pangs is however revealed through the mouth of an imagined mother, supposed to be bending over her helpless daughter and describing the latter's condition to her neighbours, who

1. "The legend of the 'Jiro-Tondan' is the legend of Radra. This legend is beautifully told by Dr. G. F. Pope in his *Five Nishankas*, vide Pp. 22-23. Read the story of Abraham sacrificing his son Isaac in Gen. (22-23). Also Jiro's story in *Yamaguchi*, *Mahā-Bhā*. 1875 Ch. Poo Ch. Ray's Edn.

Op. "He that loveth father or

mother more than me, is not worthy of me; and he that loveth son or daughter more than me is not worthy of me;" "And he that taketh not up his cross, and followeth me, is not worthy of me." "He that loveth his life shall lose it, and he that shall lose his life for me, shall find it."

[Mat. x-37 28, 32].

are collected on the spot, in such language as,—

" Day and night she knows not sleep,¹
 In floods of tears her eyes do swim."²
 " Ducus " ! she cries ; " O Conch " she cries,
 And claps her hands, to them bowing
 ' Lotus-like eyes ' ! she weeps and roars.³
 ' Ah ! how without Thee can I bear ' ,
 She pants and feels all earth for Him
 O Lord Kings, abiding where
 Waters abundant flow ; where fish
 Madder'd with joy all leap and dance !
 How with my daughter wilt Thou deal ! "

" *Tiru-vi-mochi*, vi. 2 : " *Kahugum* ")

Whoever Bhaktar meditated on this case, he would in intense emotion place both his palms over his head and cry :
 " Hard-hearted that we are : how are we going to realize the depth of the Saint's love as uttered here ! —we who cannot

1, Cp. : " Sleep no hat has had once eyes." [*Madame Guyon*].

2, (a) Cp. : " *St. Francis de Assisi* was endowed with an extraordinary gift of tears. His eyes poured two fountains of tears, which were almost constantly falling from them, inasmuch that at length he almost lost his sight. When physicians advised him to suppress his tears,—for otherwise he would be quite blind, the saint answered : " *Brother physicians, the spirit has not received the benefit of sight for the flesh, but the flesh for the spirit : We ought not for the love of that sight which is common*

to us and them, to put an impediment to spiritual sight and celestial comfort. " [*F. 114*, Vol. x. *Father's Lives of Saints*.]

(b) Says *St. Gregory of Nyssa* about *St. Ephraim* :—" We marvel not to mind his perpetual tears without melting into tears. To weep around about us seems to him as it is for other men to breathe. Night and day his eyes seemed always swimming in tears. No one could meet him anywhere, who did not see them trickling down his cheeks." [*Father's Lives of Saints*, Vol. vii, p. 114].

realize in the least his sentiments,—we who cannot understand his heart!”

[Bhag. Vach. Bh. VII: P. 3063. “Kāṇḍaṣu” VII. 20.]

TOPIC 131

Complete sacrifice of self-love—a sign of entire trust in God.

One characteristic of saintly men is their absolute dependence on God and His Providence. Otherwise they would stand in yet need of self-love. “Akṣarika-brāhmaṇya was building the first wall called *vidya valambā* (the outermost or the 7th Rāmpart round the Holy Shrine of Śrīraṅgaṇ). In aligning the wall, the house of Rāya āchārya came in the way, which he was about to dismantle. Bhaktileva (the Pastor of the Rīga, came to know this, and seeing for Rāya addressed him thus:—“My son, it is not the dead-wall as thou thinkest, that really protects our Lord Rāṅgaśāha, but the living walls of the few Holy Dwellers, the Lord’s Beloved Saints of the place (of whom āchārya is one). Also, have no pride of thinking that thy human endeavours can provide any safeguards (like these material walls) for our Lord. Give up such self-love. It is the Lord that doth all”

[Bhag. Vach. Bh. VII P. 3168. “Kāṇḍaṣu” VII. 21.]

1. Cp. “If we compare several theologians we speak disparagingly of the *Albigenses*, but who have this sense, such those who lived that ardent J. in the *Ignatians*, the *Cyprians*, the *Clementines*, the *Augustines*, the *Hierons*, the *Ephraims*, the *Gregories*, the *Bernards*, and several other Christians men of antiquity, [who] the *Indian āchārya*, what a difference shall we discover in their language? We all use the same expressions, but the words pronounced by those masters of the *Albigenses* were infirm

of and enfeebled, if we say any so, with the decisive perfume of divine love, whereas, with us they are only cold expressions, which neither contain the energy nor the sweetness of charity.” [Love of God by Fr. de Sales P. 204 Ch. I. Bk. vi]

2. Cp. “The love of self is more harmful to the soul than the harmful power of the world,” [Thom. à Kempis, *Imit. Chr.* vi. Bk. vi.]

Read *Journal Devine of Marie de l'Étoile*.

TOPIC 134.

The three successive stages of Love to God.

Three stages of love to God among saints is described: Recollection, Trance and Rallying. Recollection (*saṅkīrt*) is recollection of all the past encroachments of soul, vouchsafed by God. Trance or Fastening is consequent on dissolution at this Recollection, not yielding present enjoyment. Rallying is the sudden holiday whilst in this state of trance. This is considered as a dangerous state. The momentary lucidity in delicious trance or senseless state is akin to the sudden lighting up of consciousness when death comes has supervened, or the sudden flare of the flickering light before it dies out. Nāṭhīyār used to relate that when Cybele pīṭhā chanted St. Nannabābā's verse = *ṣaṇḍhikam* (*ṣaṇḍhikam*), he used to stop when the Saint "rallied", and exclaim with fear: "Alas, for her (Saint's) loved state! I am undone!"

[*Ṣaṇḍhikam* = *Ṣaṇḍhikam*. VII, 1st 344. "ṣaṇḍhikam" VII-2 34]

TOPIC 135.

Motherhood of God and Fatherhood of God—a difference.

"Mother" — This way of addressing God had more inclination for the saints than addressing Him as "Father." Anand-Kaṇḍīn, for instance, named his daughter as: "My Mother Lakṣmī." and Bhaktīyār used to address Lord Rāḍhānīthā, (the Stationary Deity (*Māṭa-ṣṇāṭhā*) in the Holy of Holies at Srīraṅgaṇa Temple) thus:—"O Lord! consider me as the trousser, which thy consort Lakṣmī thy Mother brings to thee with Her; and consider that my love to thy Provisional Representative [The Mercable *Uṭṭam-ṣṇāṭhā*] merely proceeds by reason of my mother Lakṣmī residing with Him, as His inseparable companion. I call Thee "Dear", simply be-

cause my Mother is with Thee, and She indeed is *dev* to me."¹
[Bhag. Vish. Bk. VII, p. 3212. "Kāṣṭha-magal." vii-2-9].

TOPIC 136.

Is fully manifest as Raṅgaśikṣa—in parts in other Shrines.

St Narmādhār's hymnal of 1000 verses called *Tiru-vāymozhi* is dedicated to Lord Raṅgaśikṣa of the Holy Metropolis of Śrīraṅga. While so, how comes it that particular decades of this Hymnal have been dedicated to Lords Resident at other Holy Shrines? To which Kambha used to reply: "Yes, portions from the Main Dedication are doled out to the minor Lords like holy food first offered to Lord Raṅga and is then divided out and distributed to the Partial Lords."²
[Bhag. Vish. Bk. VII, p. 3211. "Maṅgalaṅkaṭa." VII 2-11.

TOPIC 137.

Exotherhood of Jōḷ-eruv-ṣṣṭera.

Lord Rāma, welcome of Jōḷ, after her release from Kōḷa's³ shackles was visited by feelings of suspicion and is struggling

1. Vide Topic 12 p. 12; and the entire Foot Note therein.

2. Vide, Topic Va. 17L for a detailed description of the particular devotee manifested in Particular Shrines, &c. In a Christian [by the Hindu Madras, 1877, in a series of 11 articles] on Dr J. H. Barrow on the essence of Christianity (which should be read by every Hindu of the Modern Times), the following is found (P. 85) :—"There was at all times among the Jews a truly spiritual conception of God, and if Christ's God is only a "deified and etherealized" essence of 'the ancestral tribal gods of the people

of Israel,' we do not see how Christianity can altogether discard the belief of deity, is a far more gross form of it than prevails anywhere in India. For, the Indian deity has nothing gross or disgusting about it. Every Indian image is a symbol of man's profoundly spiritual conception of God. Let Dr Barrow study from some knowing Hindu the symbolism contained in the conception of God as Raṅgaśikṣa of the Śrīraṅga Temple or Natarāja of the Chidambaram Shrine." Read *Intro* to our *Holy Love of the Divine*.

in his heart to find vent and afford an opportunity to Śitā to vindicate herself. Śrī Kṛṣṇa addressed her thus in scornful language :—

* 'Twas not for thee our blood was shed,
 Or Laskā filled with grief and dead.
 No fond affection for my wife
 Inspired me in the hour of strife,
 I battled to avenge the cause
 Of honour and insulted law.
 My horn is fluted, for on thy horns
 Lies the dark blot of sin and shame,
 And thou art hateful as the light
 That flashes on the injured sight.

[Rādhāya VI-118]

Sage Alexander (Nirvondhārya) would not brook in his heart the spotless purity of another Śitā being thus unjustly called in question by Lord Kṛṣṇa, and exclaimed in anguished rage against his unreasonable accusation thus :—“ It is n't my radiant Mother's light that burns, but Rāmā's eye that is sore is what is hurt ” (That is the sore is in Kṛṣṇa's eye, Śitā is pure. Śitā is bright like the pure flame but she appears tainted owing to suspicion's darkness obscuring Kṛṣṇa's heart) * †

[Ehag Vindh. Bh. VII p. 3163. “Pārijat” VII 3 3.]

TOTUS 138.

It is anānāda abiding in Every Divine Form.

Kaṇṭhābhāṣa's admiration for God, incarnate as Lord Kṛṣṇa was very great and in his excess of preference, all other

1. Op. (a) “The Holy ghost calls her Śitā even spotless and faithful spouse, over whom the breath of sin never passed.” [P. 138, *Harquatus of Heaven* by Rev.

F. J. Goodman].

(b) “And why meet thou the man that is in thy brother's eye and meet not the man that is in the man's eye?” [Hall. viii.]

Incarnations—even that of Lord Krishna—appeared inferior in his sight. The Perfections and Graces of Godship were to him complete in Rāma-incarnation, which eclipsed the glories of all other Avatāras compared with Rāma. All other Avatāras were to him like a hoof-marked pool¹ compared with the boundless ocean. Thus did people great and small, declare Rāma to be to him father Durgarātha :—

“ Then all the people made reply,
Peasant and townsmen, low and high—
“ Each noblest gift of form and mind,
O Monarch, in thy son we find.
Do then the god-like virtues bear
Which Rāma to our hearts endear.
So richly blest with graces, none
In all the earth equals thy son.”

[Rāmāyaṇa, 4-2]

Bhaṭṭārya like his father Kīcukātha was also in favor of the superior virtues of Rāma-avatāra. In order to put Bhaṭṭārya to proof, one day Śrīrāṅga submitted a question thus :—
“ Sure² I admitted that Lord Rāma possesses the full complement of divine virtues, yet to me it seems he doth not possess the virtue of “ Condensation ” (saṁśuddhya), which Lord Krishna pre-eminently possessed, for did not (Krishna) go as envoy to the Kauravas at the mere bidding of the Pāṇḍavas, carrying the message (like that tied to the neck of a carrier pigeon) ? ” Bhaṭṭārya retorted thus in order to defend his own position in favor of Rāma :—“ Rāma certainly was prepared to go as messenger, but unfortunately no body bid him to carry any ! ”³

[Bhag. V. 10, Bk. VII, P. 1320 . “ Kappāṭa ” VII. 5. 1]

1 A shallow indentation made by the cow's hoof on the ground, and filled with water.

2 The mystery of Incarnation is surely hidden. Cp. (a) Bh. Gt. 9-4, with commentaries. (b) Author?

TOPIC 139.

Enmity with God preferred to friendship with Satan.

In respect of Śiṣupāla, the sworn enemy of Lord Kṛṣṇa, Alexander denied that he could have obtained salvation by publicly vituperating Lord Kṛṣṇa. Alexander defended his statement by saying that as in Śiṣupāla there was not even the remotest wish for salvation (*parthiva*) it was impossible for him to have obtained it. Lord Kṛṣṇa killed him by his Discus, simply as a King would kill a rebellious minister and cast him out of doors in order that his kingdom may be rid of unrighteousness. And yet Śiṣupāla is said to have obtained salvation by reason of the good fortune he has had of repeating Kṛṣṇa's Holy Names in the Public Assembly albeit he did so in the course of his malicious indictment, and the good fortune he has had of personally witnessing the Bejewelled Person of the Lord, face to face.¹ The rationale of this extraordinary instance of salvation granted to even a hater of God is accounted

(1) Anne Benson's *Adyāra Lectures on Axioms*, 1899; (2) Tagh Fardin elahi Aṅglo's *Tatva-traya*, pp. 141 & 142. (1) "God cannot do without us. He cannot afford to lose our love. He clings to us. He pleads with us; He promises only to get love, and wraps His hand in the velvet. He melts our hearts with beautiful complaints; He pours his a rejected lover or a suspected friend. He appeals to us with a sort of humility which has no parallel in human love." [Dr. F. W. Faber, *On Creation and Creation*, p. 122. Ch. I. St. ii]. All these and various other analogies are illustrated in the friendship of God as Rama, Kṛṣṇa, &c.

himself to each of His angels and to holy souls, as if He were the loved object of each, and each of them were His God." St. Thomas [P. 221. *Spiritual Combat* of F. L. de Sales].

(2) *Also read introductions to our Holy Love of the devotees.*

3. The story of Śiṣupāla is that went up to Vishnu Purāṇa 10. 15.—"Then uttering His Names, even though in malice; and dwelling upon His name, even though in envy, he (Śiṣupāla) beheld Kṛṣṇa, when inflicting his death, radiant with resplendent weapons, bright with ineffable splendour in his own essence as the Supreme Being; and all his passions and hatred ceased, and he was purified from every defect. Being killed by

(1) "Almighty God submits

for by the undesiteness of God a grace,—a grace, the freeness of which it is beyond our mortal faculties to conjecture.”¹

[Bhag. Visû. Bk VII P 334b. “Kâṇḍa” VII. 3-3.]

THESE 143.

God's visits and departures causing Saints' transports of joy and pains of grief

It is difficult for ordinary seculars to even conceivably imagine the depth of feeling which agnostic Saints both in the states of visitation and desertion by God. The most eminent Śr Nān-māchē ſir, for instance, was ravished by intense joy at time of visitation, inasmuch that at such junctures he overflowed with adoring praise as related by him for example in Tira vāy moṁ:

the Discs of Vidyā, at the instant he thus visitated, at his feet were censured up his Divine Adversary, and he was loaded with Him by whose sight he had been slain.”

ॐ-महाविष्णुमनुवाचमहोदधिः
मनमालम्बद्विधेयः ॥”

equivalents to: “But as a quarrel with good men does fellowship with wicked men.”

1 Ep. Matt. ix.—

8. “And when evening was come, the lord of the vineyard sent to his steward: ‘Call the labourers and pay them their hire, beginning from the last ones to the first.’”

9. “When therefore they were come, that came about the eleventh hour, they received every one a penny.”

10. “But when the last also came, they thought that they

should receive more: and they also received every man a penny.”

11. “And answering it, they murmured against the master of the house.”

12. “Saying: ‘These last have worked but one hour, and thou hast made them equal to us, that have borne the burden of the day and the heat.’”

13. “But he answering said of them, and: ‘Friend, I do thee no wrong: dost thou not agree with me for a penny?’”

14. “Take what is thine, and go thy way: I will also give to this last one as to thee.”

15. “For, is it not lawful for me to do what I will? is thy eye evil, because I am good?”

16. “So shall the last be first, and the first last. For many are called but few are chosen.”

VII 5. "Karpāḥ." But when this state was withdrawn, his lamentations alternated, and were so loud as to melt even adamant hearts of even the goddess. So loud were they, it is said, as if the whole vast ocean rose as one person and wept and wailed with him with all the might of its roar. This state of desolation by God is embodied in the succeeding Tirumōṣi Hymnal VII 5 "Pāṇṇu." Annamācari-āraṇḍi, as soon as he came to recite this chapter of the Hymnal, would say: "We can but listen to it sung, and be entertained, but for us to attempt to drive into the physical depths of anguishment produced by love, finding tolerance in such soul-stirring language, is beyond the bounds of the possible."¹

[Bhag. Vāh. Bk: VII. P: 358a. "Pāṇṇu" VII-5-1.]

1. Cp. (a) "The vicissitude of day and night in the spiritual life is neither more nor unimportant to those that are acquainted with the ways of God, for the ancient prophets and most-curious saints have all experienced an alternative of visitation and desolation. As an instance of this, the royal prophet thus describes his own case: "When I was in prosperity," says he, "and my heart was filled with the treasures of grace, I said, I shall never be moved." But those treasures being soon taken away, and finding in himself the poverty of fallen nature, he adds, "Thou didst leave Thy love from me, and I was beguiled." (Isaiah: Ch. Ch: 1a. Bk. II. by Thomas à Kempis.)

(4) "When Love departs, a chaos wide and vast,

And dark as hell, is opened in the soul,

When Love returns, the gloomy scene is past,

No tempests shake her, and no fears control."

"Then tell me why those ages of delay?"

Oh love, all-mightiest, none more appear:

Dispense the shadow, and snatch me into day,

From this abyss of night, these shades of fear!"

[Madama Guyon].

"The God-manifestation herein shows self-delight or misery consists respectively in God-companionship or God-separation. St. Nemesiadē, the ascetic Vasilgurus Saint describes it as God madness."

[P. 38. Lectures on Inspiration I, Part II by Author.]

TOPIC 141.

The outpourings of Sabita ; inspired by God.

St. Nammālvār never owned authorship for his Hymnals. He said "God writing Himself in him dictated them and he but repeated the same by his mouth after Him." And it is said that God attaches more value to His deliverances when given through the medium of His beloved Saints than his own direct deliverances. To the latter class belongs Bhagavad gita, to the former Tiruvāymozhi. "This relative importance was illustrated indeed," says Nārāyaṇa Parāśaradhī mīśra Dīkṣar . "for in all places where people were enlightened as to these matters, when a man who was instructed in Gita came a begging to where the others had collected together in the chief places of the thoroughfares, they dismissed him with a handful of rice, and never allowed him a place among them ; whereas if a holy soul, earnest, came across warbling the Hymnal Tiruvāymozhi, the whole town and God Himself rose and advanced to meet him, except him, assign their own place to him, and treat him with every mark of respect and hospitality."

[Bhag. Vish. Bk VII P. 3097. "Ka Ṣoḥ." VII 9 2]

1. 46) St. Tanna writes : " I have a person who, without being a poet, has sometimes composed upon the spot stanzas of very sweet sense, on spiritual subjects, expressing the pain which her soul felt in certain transports of divine love, and the joy with which she was overwhelmed in that sweet pain." Several among the sacred writers, under the influence of the divine inspiration, delivered the heavenly message in verse. St. Francis, (of Assisi) in raptures of love, poured forth the affections of his soul and of the divine presence

sometimes in animated verse. Two such raptures composed by him are still extant. The first begins as follows :—

" In face I cannot see mine,
In face I cannot see mine do."
" I am here's furnace I am cool,
I am here's furnace I am cool
I burn, I languish, pass and waste
O here divine, how sharp thy dart
How deep the wound that gale my
heart do."

[Dante's Lives of Saints, Vol. II, p. 116]

(1) Read how Tanna was inspired to deliver Bhagavad Gita.

TOPIC 141.

God marks out the saviours of the world.

God knows whom to designate as Saviours. He puts His Characteristic mark on them, and inspires them accordingly. Ājavandīr was squandering time during his travels at the Holy Śhrīrā Vithayā Kāśhī (Little Conventure) and had taken his seat to the East of the Holy Awt Hill, on the steps leading to Kariyā-māstik-kabāḍr; when Rāmānaya happened to pass that way. Ājavandīr, seeing him, remarked: "There is the Chief Personage." Ājavandīr had no acquaintance with Rāmānaya, nor did the latter know him; and yet Ājavandīr by insight marked Rāmānaya out as the Person,—the anointed and appointed of God to become the Great Religious Reformer of the century. ¹

[Bhag. Vakh. Ek. VII. p. 347] "Ājavandīr" VII 9-1]

TOPIC 142.

God speaks through His chosen vessels unaffected by their personal merits.

When God inspires His saints, it is He Himself that speaks through them, making use of them but as his mouth piece. So did Narmadaśastry exclaim: "On this topic says Eṁbār:—" If God delivers Himself direct, such gospel is perfectly pure. But if we by personal effort manufacture forth laudatory hymns, they will have their own mark

1 Cp. (a) "John the Baptist told the Pharisees and Sadducees:—" There cometh after me one mightier than I, the latchet of whose shoes I am not worthy to stoop down and loose." [1:7-Matt.] I have baptized you with water; but he shall baptize you with the Holy Ghost." [3:16.]

(b) "Peace be to you. As the

Father hath sent me,"

[John 16: 28].

2. So did Wilson exclaim in his last poem:—

"Give me now my lyre,
I feel the stirrings of a gift divine,
Within my bosom bloom unceasingly
Sire,

Lit by no skill of mine."

[P: 709. Thompson's Ang. 1862.]

as then as if laboured out by human ingenuity, but when God makes use of us as his own select instruments by which to proclaim His message to men, it is Himself that speaks. Such a Holy Vessel indeed was St. Narmadachâr, who thus hymns his gratitude to God for choosing him as His own instrument, and delivering His messages to men there through, unalloyed by his own impure medium ' 1

[Uthug Vyah Bk VII, p. 350: Appendix " VII-9-4]

TOPIC III.

Nothing of our own would Ied have but sheweth us our sins."

If we could be our own and if we could really own anything as ours, we could then boast of having something of our own to offer to God as a token of our gratitude to Him for all the plenitude of bounty and benignity which He both shows us. But nothing have we of our own so to offer. What then is there for us to do? There is but this much, We can do His bidding or do service which he commandeth, and that, in His thought, is more than sufficient gratitude. It is like a husband fetching home from the market every article required for cooking; and the good house wife having but to take care of them, prepare nice dishes out of them and serve to the husband, who thereby becomes pleased. So we souls can claim nothing as our own. God gives us all. We are but His stewards and trustees. We have but to put his things (including our bodies and our souls) to just such use as he

1. What it is, and God, all commendation such as those alleged to come through spiritualistic mediums are vitiated and carry no authority; nor will their influence last for any time. Not so the

main.

Op. (x) "The process of the Father, which you have heard by my mouth." [Isa. 54] "the Holy Ghost spoke before by the mouth of David" [Heb. 1:11].

which. And this is service, and service is accepted as sufficient gratitude returned. ¹

[Bhag: Vish: Bh: VII, P. 3525. "Isham" VII-10-1]

TOPIC 146.

How God honoureth His elect.

In what way doth God specially favour His elect? By endowing them with his Divine Grace, in the way He did to St. Narmadhaia (by choosing him as His vessel to fulfil a Holy mission on earth).² Yes; and in the same way, for example, that Lord Rama bestowed special graces on Hanuman, the Vileer-chief.³

[Bhag: Vish: Bh: VII, P. 3544. "Mahaide" VII-10-5]

TOPIC 146.

Explicit the Grace and faith in masters, were miracles.

Kramakanyha-Chela (for the seven-weekly) was a great hater of Vatspa, and embarked on a crusade of sacrilegious iconoclasm.⁴ But he could not break every Vatspa-image with

1. "St. Augustine, in several passages of his works asks, why God forbade Adam to eat of the tree of the knowledge of good and evil; and one of the answers he gives is, that 'it was' to teach man how great a good, obedience is of itself, and how great an evil disobedience is." * * * For the sin does not arise from the nature of the thing, but from the disobedience which

always violates the act, for the thing be of great or small importance, * * * And therefore God tested him by obedience, which was an act whether he was not only to believe, judge his Creator, but also to serve, if he had pleased, an eternal union with Him in the end." [Fr 202-4: Vol. 2. "Reflections on Christian and Religious Perfection."]

2. [Vide Kramavagga. V, 44-60.]—

बहुमानेन सह तां दुष्कर्मिणोऽपि ॥

3. Cp: the destruction of Catholic Images by Leo, III, mentioned above. "He commanded all the images and pictures to be collected, to be carried to the market place and there burned, all paintings on the

Church-wall to be white washed, so that no sacred representation might appear." [P. 47, The Life of St. Gregory by Kard. Dr. L. Maurin. Benziger.]

impunity, for his advisors told him that some, like that of Lord, Raigandha, were of specially mystically concerned class whose demeritment would be followed by his own death. He reflected thereon and hit upon the device of appointing a competent sorcerer, who should make himself invisible by applying to his eyes a magical collyrium; then, unseen, he enter into all Vaidya's Sanctuaries and by his incantations extract all the spiritual power centred in the images by mystic rites. Thus he could destroy them after being thus rendered effete. Itimilupa came to learn of these unholy projects, and going to his Guru Panya-nandi (also reading as Srinagana) dejectedly said—"God cure! these rulers of the Eastern lands have begun these unholy depredations. When they reach our Holy Metropolis—Srinagana—which we have so long guarded, what shall we do?" "I shall", said Panya-nandi, "pace round the Holy Temple,— thus providing a cordon of protection; but could you send a disciple of yours to go with me?"

Ramavajra—"When shall I send?"

Nandi—"Him who will simply follow me with no question troubling his mind that he is a second independent man following another man by his own free choice. He must follow me in such submissive well-enslaved manner as if he is my very shadow, (i.e., with no thought of self as having an independent will of his own)."

Ramavajra—"I have there, indeed, Sir? in answer to that description?"

1 The meaning is that both master and pupil must go to God's service with hearts completely fused into one. The student must be not only willing but unquestioning. The following of the temple should be like the planets moving round the sun, or the satellites round

their planets, or like the honey bees, or shadow with the substance.

2 Cf. (c) "The Queen of France accompanied her holy spouse, St. Louis (like Queen Shik her Lord Rama, or Raigandha his brother Bharata, rule Bharata), on his

Nanda "Why, Kinsari, submitting such a soul to be sure? Let him be detained to me for this service."

[*Bhag. Vish. Bh. VII. p. 354*] "Malarsa" vi-20-5]

TOPIC 147

Creeping grass under veil of humility.

Nanda[[at left Srirangam on a pilgrimage to the South Sea where Lord Rama is known, by tradition, to have constructed the famous bridge across the sea to Lanka. The Holy Spot where Lord Rama laid himself down on his Kupa bed to pray the Lord of the ocean to appear to him, is known by the name of Tirup-pullai, (or *Tirupkayam*).¹] When he visited the Shrine, he, in the fervour of his devotion, recited the Chapter from St. Tirumakya Akash's *Tirumocka*, bearing on this shrine (3-3: "praise"; 12-4: "arise") and expatiated thereon in flood

long and unbroken voyager, had she been asked where she was going, she would certainly have replied, I go to the same place as the king. I am acquainted with the general plan of his travels, I am not anxious to know the detail, it suffices to be aware, that I accompany the king. * * * It is he who goes, who decides the voyage, and who knows his reasons for doing so, as for me, I do not go, I merely follow." [Love of God by Fr. de Sales, O.S. vol. II. c. 2].

(4) "To act, to act is governed by our own motives, but by that of the vessel in which we have embarked. The human heart may be said to embark when it abandons itself to the will of God, allowing itself to be conducted by that adorable will,

to receive its motion, and not to move itself [Ibid].

(5) "It is like an island, at the breast which, being unable to disengage itself, has no will except to have its anchor, on whichever side it is placed, it is satisfied, provided it be in the arms of her whom it loves, and with whom it seems to concentrate but one object [Ibid].

1. Cp. "The people of Faith shall save the earth" [Jas. 4-12] [*Like the Boat* vol. II.]

2. "The heart is overcome
Rama saved

And northward o'er the ocean
galed.

Thus on the sacred grass that made
His holy couch, he lay he lay"

[*Bhaktapada* . vi-21-18].

sermons, carrying the audience with him. The force of this exposition reached the ears of Nalāhyar,—the Guru of Nambollai,—staying at Śrīraṅgam. When Nambollai returned and fell at the feet of Nalāhyar, the latter exultingly complimented his disciple thus (in figurative language).—

“Son! thy trip to the Holy South Sea has caused waves to beat back as far even as our abode here (Śrīraṅgam).”¹ To which Nambollai in hurry to his Master, answered thus:—

“God-Sire! how can waves not arise when a person like me, who knows not even where to bathe in the sea, yet ventures to plunge therein and swim?”²

[Bhag. Vīk. Bk. VIII. p. 3677. “Uraṅkā” viii-3-11].

VERSE 148.

As God pleeth, so he telleth.

It was asked why Lord Kṛṣṇa first de-crowned the tyrant Kamsa before decapitating him? To this, Anānādy-śarmā said.—“When it is a royal captive that is to be punished, all his royal insignia have first to be taken down, and then the man, thus un-royaled (if so it may be called), has to be punished.”

By mere asurance, God permits one individual to become king, investing him with a crown and other insignia of royalty, but when it pleaseth God to unmake the king, the crown

1. This is figurative, meaning that the rancour of his exposition of Theśvaranāthi made in a distant place like Darbhāṅgāṁgā spread as far as Śrīraṅgam.

2. This is figurative, [meaning that he was not an expert in being able to swim in the vast ocean of God's bliss]; for if he were, he would treat the blessing of his ocean and

therefore swim in it without struggling, and therefore creating no disturbance, but being a novice, when he plunged, he lost his bearings, and his helpless strugglings produced many waves,—the waves then merely portraying his ignorance, but never the comprehensive knowledge his Master would emphatically credit him with bearing.

adopted is to deprive him first of the royal coronation; reduce him to a mere manling and then punish him as he may deserve.”

[Bhag : Vish. Bk. VIII. p. 3666. “Vārikadh” viii 4 1.]

TOPIC 144.

The Old Law and the New Law, or the Laws of Works and of Faith.

Tiru-chéttāgumōi is a Holy Shrine. In describing it, St. Nannāchōi speaks of it as a spot peopled with Holy Brāhmanas ever performing Vedic sacrifices, the fumes of the sacrifices ascending up to Heaven. A question arose as to how men of the new faith—the Upanishads (or the New Testament of the Āryas) could yet perform ritualistic acts prescribed in the Vedas (or the Ārya Old Testament)—such as the sacrifices alluded to. For the former faith demands the loving sacrifice of the heart to God and this implying surrender of all subsidiary delights as well as those of paradise, ordained as rewards for such sacrifices : (the Vedic ceremonial is used as a means to procure those material and temporary joys).” This question was answered thus :—The ritual of the Old Law is observed

L. 40) And Fakes : Parides for the story : v. 20.

(1) Oys what is mockery the Antichrist Jews did to Jesus. — “And stripping him, they put a scarlet cloak (or purple, the sign of royalty) about him (20)” And placing a crown of thorns, they put it upon his head, and a reed in his right hand. And having the knee before him, they mocked him, saying : Hail King of the Jews. (21)” “And after they had mocked him, they took off the cloak from him and put on him his own garment,

and led him away to crucify him. (21)” [Matt. :

(1) And (21) and “ Naked came I out of my mother’s womb, and naked shall I return thither : the Lord gave, and the Lord hath taken away : as it hath pleased the Lord so be it done : blessed be the name of the Lord.” [Job. 1 22].

2. The Old Law is the Religion of sensualist minds. The New Law is the Religion of the heart, recognition and love. The Old Law is the symbolic sacrifice of animals. The New Law is the sym-

by the votaries of the New Law merely to prove their obedience to a Divine Decree, but not with a view to reap the rewards attached to such acts of obedience. It is done as conducive to holy discipline and as engaging the mind in holy occupation,—merely performed as a mark of respect for Laws decreed by God; but when they produce effects without, they would go to the benefit of the world in ridding it of wickedness. The following is an illustration:—Himādrupa once resorted to a sacrifice like this in order to get rid of Kṛmkantha Chōla. For it is chronicled that the Velgha-later persecuted Himādrupa, who in consequence had to leave the Southern country, and go to the uplands of Mālar to be there beyond the tyrant's reach. He remained here for nearly eleven years, and yet he saw the tyrant still living (the Emperor Leo III, reigned the Italian, who reigned an impious reign for twenty-four long mortal years, as well as his son of similar disposition, Capronius, for 34 ungloriously long years.) Then Himādrupa resolved on bringing about his death by performing a sacrifice, using spells and incantations invoking Lord Venkatesa of Holy Tirupati for the purpose. When two or three days had elapsed, a smoking vessel came from the sacrificial fire as if hot was burning and he at once said:—
 "Stop the ceremony, the heretic is dead." That same day, a door-keeper of Chōla, by name Velgha, poked his master in the neck with his staff. This caused a wound, which became a

relieved complete manifestation of the carnal in man. [Read from manuscript Vol. III, pp. 407 ff on the *Velgha* story and the *Velgha*.]

Ep. "I hate, I despise your dead days, and I will not dwell on your solemn assemblies. Though ye offer me burnt offerings and your meat offerings, I will not accept them. Neither will I regard

the peace-offerings of your fat beasts. Take them away from me the noise of thy songs, for I will not hear the melody of thy voice. But let judgment run down as waters, and righteousness as a mighty stream. [Amos v, 21-24]. [Read *Samson* Ch. 17, *Levi* X 4 to 22, and *Thos. Green* P: 22]

loathsome stinking sore full of vermin, and Chola gave up his ghost.¹

[Bhag. Vish. Bh. VIII; P. 3697 "Alador" VIII-4-3]

TOPIC 150.

Not Examined of us. Our hearts cry repentance.

St. Nānāśāstrī sang. "Lo! I called aloud to Thee to come and reign in my heart." Tiruk-karugap-paṭi Pūṭṭa explained thus thus:—"What had I done, that I should have been obliged to call on Him? Did He indeed forget His darling love for us? what then could be the reason for His delay in coming to us? Could it be, that all pining and craving is to be on my side for Him and not on His side for me?"

[Bhag. Vish. Bh. VIII, P. 3773 "Iraṭam" VIII-7-1]

TOPIC 151.

The hypostatic relation of the soul to God.

The nature of soul is described to be that which is intelligent (*jñāna*) and blissful (*ānanda*). But these attributes are of little account. What characterizes the soul is its relation of lordship (*as creator*) to God the Lord (*as Creator*)—(*Sāhase*). Once, when Rāmaṇya was holding his holy court of religious discussions, this topic came up. Though Rāmaṇya was per-

1. Cp. "And forthwith an Angel of the Lord struck him. (Himself, because he had not given the honor to God; and being eaten up by worms, he gave up the ghost."

[Acts. vii-55].

2. "The heart of God is passionately enamoured of man, and our crying for Him is superfluous, but

thus we do up in a cup of the fulfillment of the inclination which He has Himself implanted in us. Cp.

"Behold, I stand at the gate, and knock: if any man shall hear my voice, and open to me the door, I will come in to him, and will sup with him, and he with me."

[Apocalypse iii-11].

factly informed in the matter, he wished to see the truth expanded by his Guru, Tiruk-kōṭṭiyār Nambī. He called his disciple Kāraṭṭichēṭṭar, and directed him to go to Nambī and learn from him the truth. He did accordingly journey to Tiruk-kōṭṭiyār, and for six months volunteered at Nambī's. But Nambī condescended not to reveal the secret truths. Kāraṭṭichēṭṭar thereon asked his permission to return to his Guru Rāṅkaraṅga when Nambī condescended and said,—"Son, dost thou not know that St Nannūḷchēṭṭar, who is by God Himself inspired and illuminated, hath said—"In me the cause? [VIII-3-a Aḥyēṭṭu"] Kāraṭṭichēṭṭar at once understanding the hint exclaimed in joy—"God-son, I have now known the truth; I am blessed"; and taking leave of him returned to Setaṅgaṅga. *

[Bhag. Yuck. M. VIII, P. 3804. "Adhyāṇa" VIII-3-a]

TOPIC 132.

A short Treatise on the nature of the Entity called Soul.

God was pleased to give St. Nannūḷchēṭṭar the experience or realization of the nature of soul as hinted in Topic 131. The saint thus described this experience in T. V. M. viii-8-g:—

1. The truth is the secret of the Five Treatises as summarized by Yogi S. Parṭhaśakṣhi Aḥyāṅṭṭar in Mā "Kāṇḍa-ṇṇa P. 1" thus:—

(1) "Of that the Lord, (2) of soul, His legs, (3) of grace—the secret (4) Of form—the soul, and (5) of the facts that stand between, Both Eṣ'ṇy Ved, Bhagavad, and Hitt'y teach, And Great Saints—skilled in Ved's doctrine and practice, preach." But also Pp. 12-13 of his Perṭṭaṅgaṅga "The soul-essence is — [all] disposable for His purposes (Sāṇḍa), and p. 14 (Hitt) —" By the soul-essence being

"disposable for the Lord's purposes (Sāṇḍa)" it is meant that, consisting (in respect of protection of disposability), made (or perhaps), woven (checked), held-out and other material objects, which even, i. e. not prepared, not for themselves at all, but are directed solely for the use of others than themselves, and are consequently designated by Kant as "mere means" (automatically means for the realisation of the world law," [Schopenhauer, p. 214] the soul-essence is liable to be disposed of as pleases the Lord do., do."

"*Ātma ātmāya upaśrīyate ātmā ātmāya upaśrīyate
 ātmā ātmāya upaśrīyate ātmā ātmāya upaśrīyate,
 ātmā ātmāya upaśrīyate ātmā ātmāya upaśrīyate,
 ātmā ātmāya upaśrīyate ātmā ātmāya upaśrīyate.*"

Translation: "It is not possible to give a description of that wonderful entity, the soul (*ātma*) —the soul which is eternal, and is essentially characterised by intelligence (*jīva*),—the soul which the Lord has condescended to exhibit to me as His mode, or related to Him as the *pradhāna* is to the subject, or attribute is to substance (or consonant to the vowel A); —the soul, the nature of which is beyond the comprehension of even the enlightened;—the soul which cannot be classed under any category, as *this* or *that*, —the soul, whose apprehension by the strenuous mental effort called *yoga* (*yogic meditation*) is even then not comparable to such perception or direct proof as arising from the senses conveying knowledge of the external world,—the soul (as revealed to me by the Lord) transcending all other categories of things, which could be grouped as 'body' or as 'the senses', or as 'the vital spirit' (*prāṇa*), or as 'the mind' (*manas*), or as 'the will' (*śakti*), because destitute of the modifications and corruptions to which all these are subject: —the soul, which is very subtle and distinct from any of these, neither coming under the description "good", or "bad." The soul is truly an entity which does not fall under the cognizance of sense-knowledge.

Commentary. This verse is a description of the soul, which with reference to God, is somewhat analogous to the description of whiteness which belongs to a white wall or white cloth. The idea that is intended to be conveyed is that the soul is as it were an appendage to the Lord, a dependent (or hypostatic, say) co-existence with the Lord, an attribute to Him, the *Sakti*.

(*et hoc certum est*). The soul is a unique Yency distinct from the body, the external senses, the sensory (*manas*) and the reason (*budhi*). While these are perishable, the soul alone remains apart as the imperishable.

St. Nityananda never throughout his T. V. M. Hymnal up to this, bestowed any appreciable attention to the nature of soul, for the reason that all his mind and heart were absorbed in the contemplation of the Lord and His Blessed Attributes, Glory &c., before which soul-nature is like the fire-fly before the Glory of the Effulgent Luminary, the Sun. The Saint had no time to give to guess, or rational meditation to realise soul-nature, to the detriment of amor or emotional devotion to realise God. For so is the manner of the released (or saved) soul, not caring to waste a thought over the painful memories surrounding the embodied state—once abandoned—, the saint who is transported with the revels of his enjoyment with his Lord, the Spouse, never considers it his worth while to waste his time over a search after the inferior kind of soul-knowledge.

The Saint sketches however a knowledge of this inferior nature, because, as a part and mode and predicate of Himself, God was pleased to bestow this knowledge on him.

(*et hoc certum est*). The soul cannot be known as this or that, for all objects of experience are known by the methods of agreement and difference; but as such method is applicable to the thing soul.

(*et hoc certum est*). Neither by speech nor by any process of thought is it possible to declare the nature of the soul even to those minds who have made great advance in spiritual knowledge.

(*et hoc certum est*). Even if some knowledge concerning it is had, it is only partial knowledge of it, not knowledge of it in its entirety. *Bhagavad-gita* 2. 1. 34 declares,

"*Atyanta*" to know, to see, and to enter into, the true nature of spirit, is difficult."

(*Para Para Jit*). Beyond and beyond, does soul's nature unassail the several vestures veiling it, grouping under the general categorical heads as (1) *asa-maya* (gross body), (2) *prasa-maya* (subtle or vegetative body), (3) *mana-maya* (mind-body) &c.

(*amada-ka Para-maya*). Not partaking of the nature of any of these categories, nor of the imperfections attaching thereto, the soul stands aloof, as of its own domain, subtle, space.

(*asa Para Para Jit*). When a comparison is instituted between one object and another, or as when one material principle of a group is compared with another of another group, notions such as: 'this is better than that', or 'that is worse than that,' arise, but soul being a spiritual Principle it is incapable of such comparisons.

(*asa Para Jit*). The soul is then by itself a singular Varsity, and characterised by its own peculiar attributes of intelligence (*jñāna*) and bliss (*ānanda*).¹

[Bhag. Visth. Sk. VIII. p. 384. ff. "*Nirṇa*" VIII 8.5]

1. (a) The description of soul-nature as embodied in the short Treatise, is similarly given in Dr. Mādhva Vidyakara's "*Glories of God*."

"*Para Para Para-maya Para Para Para-maya*" = "Never and never to There it dwells, wearing away atom by atom (in comparison of emptiness), till it is one with There."

(b) The whole of Section 1—treatment of Soul nature or what as it is called,—of the treatise, *Tatva-traya*, Eng., translated by Taty S. Parthasarathi, must be thoroughly studied, in order to learn in a condensed form all about the soul, that otherwise has to be picked up from all the vast lore of the Vedas and the Upanishads.

TOPIC 261.

The Degradation of Modern Times.

St. Nammálvar is described the Holy Shrine Tirup-pavai as a spot blessed with abundance etc. Bhaktar justly remarked here —“How could our Saint describe this place as blessed when its inhabitants are racked to pay taxes and die?” [This is as much as to show what a vast difference it has made between the former time and the time when Bhakti-rya lived —an interval of about 1000 years! People in our Saint’s time, lived in ease, peace and prosperity, but in Bhakti-rya’s time, the Rulers had changed, and had set themselves to tax people heavily and screw and defraud them in various ways, of what little they had and thus impoverish them to the verge of degradation, demoralisation and death. Hence peace and plenty having given place to misery and poverty.”]

(Bhag. Vakh. Dh. VIII. p. 106). “*Vara*” viii-9-10’.

I ‘imagined in religious degeneracy of the Modern Indians, the following from pp. 45-46 of the (Madras) Indian Concurrence No. 2 of Ramon’s course of Christianity [1885] should be taken to heart by all the young men of Modern India. “It is necessary at all costs to preserve our Ancient Religion (Religion Distinct) under which shadow we have so long flourished and were managed to preserve our national integrity unimpaired under all the vicissitudes of fortune that have befallen us. “The nation can exist with its eye upon without destroying its mental constitution and cutting itself off in a fatal way from the sources of its strength.” Let every true-born Indian’s heart, lay this great truth to heart and press forward by teaching the good and

praiseworthy reports. We are often pained to the utmost degree of our hearts to see that young men in India are bewitched by the attractions of Agnosticism and Atheism or Materialism and forget the great apostolic Truths of the modern contemporary study of Religious India can only be preserved and raised by faith in her own higher Vedantic Truth.”

Bishop Whithead in his address in Bangalore (21st July 1881) on ‘Education and Religion,’ remarked —“Yes now, I think would seriously challenge the statement that the general work of Christianity in India has been to produce a very widespread unbelief in matters of religious belief and a vast amount of religious indifference.”

TOPIC 154.

The Greatness of God's own Saints

To be kept to God's privileged apostles or saints on earth is declared to be of greater virtue and value than allegiance to God Himself direct.¹ In the days of Bhaktīrya, one of his disciples who had travelled to the Hoysala country (or Maṇḍar) returned to Śrīraṅgam. Bhaktīrya said to him "Son, we have heard that thou hast during thy travel done great service to God's apostles, or God's own men. Thou dost therefore deserve to be taught by Naradaśaṅkha's Chapter in Tiruṅgam-zh, which particularly treats of this topic, viz., of the greatness of God's own saints. [VIII. 10. "Nedural"]"

[Bhag. Viśh. Bk. VIII p. 1876. "Nedural" vii. 10-1].

L. Viśh. Bk. VIII with Bhaktīrya's commentary thereon by Author VII. 13. "The jada! he is he known as My very soul." Commentary—da. for the jada!, I deem him as My own self, i. e. my very life depends on him. If it be asked how, the reason is that in the same manner that he cannot live without Ka, I cannot live without Him."

§ 191b is concluded by the Taittiriyaśrauta that service to God direct was kept in circumstances, and liable to forfeiture by the unapproachable will, whereas service to God's own saints is safe against such danger. In the contemplation of God's beauty, the blessed are likely to be engulphed so as to

become incapable of service, whereas no such danger is encountered in the service to the Godly. When accepted by the Godly for service, then acceptance is beyond countermanding by God's will, and beyond defeat by His exultating beauty, beyond transport produced by His enjoyment, by which the soul becomes transfixed and unexpectant for service. Service to the Godly has therefore been declared to be the highest Fruit in salvation, it is the highest station one must strive for, not as high as all the worldly riches and prosperity; not the restoration to one's own glory and private party of such not promising, enjoying at even serving God.

Up. (5) Kāla Bhakti-dāsa's saying:—

सिद्धैर्बन्धितकर्मैरेकशर्वात्म्यमनुभवेत् ।

नक्षत्रयोगैर्विद्वद्भक्तपरिवर्धोपायः परमम् ॥

TOPIC 125.

Inordinate affection for wife and children.

Man deserves himself by inordinate affection for wife and children. St. Nemesarius says:—"these are goods purchased. When purchased, so much of the man's heart turns round them that he even drives his parents out into the street dressed in beggars' rags." A story is related here—as regards wife—as of recent occurrence. A Brahman youth spent about from place to place begging for money wherewith to purchase a wife. At last he arrived at Mysore, and was put up in Aho-hal-mash. He had already collected about 3 to 400 Rapes,

"Service to God should may end in fault or not. Service to God's self, that fault commeth not."

(4) "All therefore that we have to consider when we obey, is the will of God, for whether it be dictated to us by himself, by an angel, or by any one whatsoever, we are always obliged to a submission to his orders, let the command be sent to signify them to us by what it will. St. Bernard, discussing this subject, even in Benedict's words, asks: are the same in substance with those already mentioned, "The challenge," says he, which we tender as superior to paid to God, who says: 'he that loves you loves Me.' So that whatever he who holds the place of God commands, supposing it to be not evident & contrary to God's will, it is to be received by man if it come from God Himself. For it is the most thing to know that will come from His own, from an angel's, or from a man's mouth." St. Bernard also, in the same place, cites a maxim generally admitted by holy

men: "Let it be God Himself or His command that commands us anything, we must execute it with equal care, deference, and respect, so long as we command nothing that is repugnant to the law of God." [Christians and Religious Perfection, p. 273-4 Vol. II. Ch. 1. in Bk. 1, by Rodriguez].

Read Diagrams. 1-80-25 to 80. Lord Krishna preaching—"Brahma" Prajapati "Aya" copyright 1-80-25 ends 80-25 do.

(2) "And the King answering shall say to them: 'Since I say to you, as long as you did it to one of these my least brethren, you did it to me.' [Matt. 25-40].

(3) "Again, I say to you, as long as you did it not in one of these least, neither did you do it to me."

[Ibid. 25-45].

(4) "The holy angels are undeluded ministering spirits, and sent forth to minister for them who shall be heirs of salvation."

[Heb. Chr: Ch. 11. Bk. 11.]

giving him full hopes of soon getting a lady to his side. But as luck would have it, he fell ill, grew worse till he was on his death-bed writhing in agony. When good neighbours came to soothe him, and asked what ailed him, he cried out thus :—
 “ Alas ! at this dying moment I have not had the blessing of a beautiful young maiden, draped in finery, standing by my pillow and cooling my burning brows with her sweet tears ! ”¹

As for inordinate love for sons, the story is cited of Śantanu forfeiting his wife Gangā for the sake of his eighth son Bhishma, whom he would not allow her—according to his promise to her—to throw into the river, as she had done the seven previously born sons.²

[Bhag. V. 1st. Bk. IX. p. 3910. “ Kṛpā-paraṁ ” ex. 1-1].

1. This story, as one which naturally came to his mind, unexpressed

Teacher [śrī Śāhārasaṁ-jā], Śikṣa-sāhitya related to me.

Cp. “ मन्मथिपुत्रिणीवेन्द नरकोटरक्षमेनाः ।

वरमेधुपुत्रेणैव दागदरसन्निहृषिताः ॥ ”

“ The world shakes not all that India. His son will show his true Indian name.”

The maternal son when, startled at last, On war-die they die with eyes full tears.

2. Vide *Mañu Smṛiti* : 10th Bk. 85, 86, 104. Cf. *Bay's* text.

Cp. (1) “ जायमानोदरेऽप्याप्य नयमानोदरेऽनं ।

हृदिवाप्येदं प्रेषामाप् नानि तपुस्तपोऽपि नुः ॥ ”

(3) “ The maternal is soon given way to inordinate’ desire, disappointed and forever take possession of his heart.”

“ The weak in spirit, who is yet equal and subject to the pleasure of sense, feels great difficulty in withdrawing himself from worldly desires, he feels regret and sorrow as often as this distraction is

attempted; and every opportunity as the indulgence of his selfish passion. Kṛishṇa has indignation and resentment [Cp. our Bk. 9th, II. 68, 69 and Bhāṣya 10th Bk. 10. 11]. (See Ch. Thomas’s *Kaṇva*, Ch. 14, Bk. 3.)

(4) “ He that loves me as daughter more than me, is not worthy of me.” [Mat. 237].

TOPIC 154.

Dhina Service—Three kinds

Dhina service is of three kinds as classified by Kṛṣṇa-śāstra. —

(1) Like Jhanam carrying out the will of Lord Rāma to the extension of his own will; or the acquiescing disposition of the heart, which prompts the will to submissively act up to a Divine command, never asking for a reason or questioning its propriety, nor performing it with any selfish hope for reward. This kind of service is what Śrī Nāradaḥ characterises as that “ of which the depth is only known to those to whom the very performance of the service is itself the reward (or fruit).” (This is a service which is rendered whenever God be pleased to place the servant, whether in his presence or other wise).

“*anāraṇyaṁ yā yā dāyāt*” [T. T. V. vi-10-2].

(2). Like Lakshmana whose service was ever with, and never without, Lord Rāma. Here the servant's own will is ever, instead of passive as in case (1). Service is in this case ever in God's presence, and is done even before a command is given by the master. Lord Rāma for example would have Lakshmana remain in Ayodhyā and not follow him into his exile. But Lakshmana's will was actively opposed to Dharma's will; and he therefore said to Rāma —

“*Bārāṇ of thee my life is in peril.*

Like fish removed out of water's ill”

This service is what Śrī Nāradaḥ characterises as that “ which is rendered to God ever in His company, (not for a moment hearing to be separated from Him) —

“*raṇāḥ saṁyā*” [T. T. V. vi-10-10].

(1). Like Śatrughna who never thought of serving Lord Rāma, but him alone viz., Bharata,—the servant of Lord Rāma. Whence Bharata's will was subject to Rāma, Śatrughna's will was subject to Rāma's servant. In his subsistence to be the servant of Rāma's servant, Śatrughna would think even Rāma's presence itself as an impediment to his duty to Bharata. Śatrughna thus tended to serve not the Lord directly, but Him indirectly by preferring to serve the Lord's elect. This service is characterised by St. Nammālvār as, "that which is perfectly untinged." Service is said to be tinged when, in the idea of serving God direct and to the exclusion of His Elect, the element of pride enters, viz., the pride that he is face to face with God, and that he is preferred beyond others. This is present actually in Lakṣmana, partially in Bharata, but entirely absent in Śatrughna¹.

"*Paṇḍita-vilāsa*" [T. T. M. vol. 10-8]

[Utag: Vāh. Hk. IX. p. 3507. "*Konda-paṇḍit*" is: c].

Service No. (1) may be described as — "the self-will dying to itself and living to God's will."	}	called " <i>Pra- thama Parva- Bhakti</i> ."
Service No. (2) may be described as — "the self-will living to itself, and living to will of God."		
Service No. (3) may be described as:—"the self-will ² dying to itself and living to God's servant's will."	}	called " <i>Chara- na Parva- Bhakti</i> ."

Service No. 1 is described by St. Per: de Salas thus:—"We can follow the Almighty more simply by allowing ourselves to be conducted without making any question—that is, without obliging our will to produce particular and distinct acts to conform to that of God. Thus we resemble an infant in its mother's arms, acquiescing simply in whatever God pleases to ordain. This species of simple and general ac-

quiescence may be called *passive*, or, more correctly speaking, *unself*, because, in the state we treat of, the will of man, morally speaking, forms but one will with that of God." (Love of God: p. 364, Ch. vi. Hk. 14). This is called by the Vijnānabhāṣya "*Potatāntya*."

Service No. 2 is thus described "We can follow our Heavenly Father in two ways. First, by walking alone—that is, making our

TITIE 112.

How worldly things slide.

The world looks on poverty with eyes of supercilious disdain. Pijla-Tinnaroyie 'warjor used to relate thus — "A man grew rich by the help of a friend. The friend became poor thereby. On account of old friendship, the friend invited the rich man to his house for dinner on a certain occasion. But the rich man would not condescend to come, would not even impart his wardrobe, lest by such an act, he might (1) reflect on his estimation of the world as having kinship with a poor man, and (2) lest the poor man rise in his estimation as the 'honoured' man by him." "

[Bhog Vaidik. IX. p. 3917. "Pera." ix.1-5]

of our own will, and concerning it to Him. * * * Thus my previous resignation to the commands of God, which suggests the limited nature of our will. * * * In act of my will is necessary, by which I shall conform to the will of God." [Bog, p. 3948, Ch. vi., Hk. v.] This is called "Anupratyakhya."

Devotee No. 2 St. Polignac used to say — "that those were true religious, who, having married and taken their own wife, lived in a holy indifference to all things, and gave themselves totally into the hands of their passions, by neither willing or not willing anything of themselves, but by following their abbot's counsel and command in all things." [Page 178, Vol. III. ch. I. 1st Volume, V. F. A. Rodriguez on Christian and Religious Perfection.] "This is called *Atiprasava-bhava*." [Tide the love of the *Mahatma-bhava* and *Anupratyakhya*

and the "Loud word Jora," by Yaj. Parthasarathi. Pp. 348. Editions 175-184.]

I Cp. v. [Job. x. 22-23]

"My acquaintances like strangers have departed from me." 13.

"My friends have forsaken me, and they that knew me have forgotten me." 14.

"They that dwell in my house, and my acquaintance have counted me as a stranger, and I have been often as alien in their eyes." 15.

"I called my servant, and he gave me no answer, I estimated him with my own mouth." 16.

"My wife hath slandered my speech, and I estimated the children of my womb." 17.

"Even belated me, and when I was gone from them, they spoke against me." 18.

[continued on page 179].

TOPIC 158.

Ejaculatory Prayer.

St. Narmadacharya exhorts aspirants to at least ejaculatorily call on God's names, which he says is the easiest mental act, attended with neither exertion nor fatigue. Prabhāka, the contemporary critic of God, exhorted his school-mates—the sons of Bikhavasa—to glorify God's names, in doing which he asked :—

" They that were amongst my
outcasts, have allowed
me and be whom I loved
most as friends again, yet "

(1) वसुधैवकुटुम्बकमिदं ।
[1581] Vasudhaiva Kutumbakam ॥

" Who, with our feet unworshiped, was to us,
You alone has best worshiped for our to us "

or

" Whom not of us with our feet, we would not touch,
You as parents not of us has best us touch. "

(2) " अपिमेव भगवन्मया
अपि नमो नमो नमो नमो ।
[1582] Vajrasana's Kanda.

" For my worship you neither
look on me nor on some
other."

In Papa's Tama

" You had given counsel of virtue's
glow

The mother of us that was, acknow-
ged will turn her face."

for we were then both equally sin-
ners, answered that Time, that we
perish everything as has come
unpleasant friendship also. In this
world friendship never endures
for ever in any form. This was
not a gift. " " Friendship can
never exist between a thief and
his wife's mother." Mohitachar
in Papa's Ch. 126 (First Ch.
Bhar's Ch. 126).

(3) " Now I say to you, that a
friendship shall hardly exist the
bosom of heaven." " And again
I say to you it is not for a moment
to pass through the eye of a needle
than for a rich man to enter the
kingdom of Heaven "

[Mat. 23:13-14].

(4) G. King Drona's answer
to Drona when the latter was told
to the king " My friend is come,"
the king, great man, said " great
king was never be friends with
such wicked and ungodly people
as this? It is true there was friend-
ship between them and me before,

"Sapotara!" should ye call Him in morn,

"Kṛakṛa!" should ye call Him in noon,

"Govind!" should ye call Him in eve,

Doth even this cross ye effort ?¹

[Dhag: Vaid, Bā. Dā. p. 3030. "Wairoga" (a-i-ṛ?).]

POUR 109.

Be gals except God satisfied.

In the course of singing St. Narendrabhā's verse "Paṇḍai-
ndi" (T. V. M. ix p. 1) when he came to the phrase: "Turn
Thy sweet eyes on me". P[ā]lā Tivap-panandi] Anāyā, dwell
on it repeatedly, when his father Āchārī rose and said.—"Son,
why dost thou by such plaintive appeals, plague the Deity? Hath
He not blessed thee with a sweet voice? Hath He not
placed at thy disposal such sweet melodies (as those of our
saint) thou art singing? Hath He not conferred on thee enough

1 Cp. "That the mind should
ever and anon, both amid business
and recreation, be called home for
a moment or two to the Presence
of God dwelling in its dark recesses,
this is the meaning of roudh-
irāṇa of spirit. In days of hard
and drudging work, in days of
holocaustic materialism, in days of
amusement and anticipation, it is
wonderfully refreshing thus to
revisit the mind, and place it
continually under the eye of the
Divine Majesty."

" * * * Ejaculatory Prayers as Fre-
quented up from the heart to
God, not at stated intervals, but in
the course of our daily occupations

and amusements. * * * As the
anchor that draws the bow in to-
wards himself, so the Christian pe-
titor, by a momentary act of recol-
lection, bids his own mind, and
there realises the Presence of God.
Then he launches one short, firm-
est position into the ear of that
Astral Presence, throwing his
whole soul into the request. And
so, it is done." The blessing de-
creed, pronounced, overtaken,
perceived, dashed down from the
vault of Heaven by the winged
arrow of Prayer."

[*"Thoughts on Personal Religion."*
Pp. 144-146, by Dr. E. M. Chel-
lour.]

of riches and children? What then hath He not done to thee yet; and what maketh thee then to be so meltingly plaintive?"¹

[Bhag: Vish. Bh. IX, p. 399a; * Paṇḍitajñ: " 12-3-3].

TOPIC 160.

Divine Dependence staggereth both hearts.

Bhantārya, when he heard the death of Tara-narayāṇ-Arjaya² mournfully exclaimed—"Alas! Lord! Thy immediate will (in causing us such bereavements), is bearable by such strong-hearted souls as Rāṅkaraṇja, whose love to Thee can by no kind of visitation shake or flag.³ But how canst Thou thus

1. (a) This is indirectly pressing the man for his needful wish to possess God more than every earthly gift he may be pained to bestow, and earnestly recommending patience before God may Himself be pleased to reveal Himself! The spirit of the man's weeping is to be found in Jesus's saying:—"For what doeth it profit a man, if he gain the whole world, and suffer the loss of his own soul? Or what exchange shall a man give for his soul?" [Matt: xvi-26].

(b) *Id. Glan. vi-32.* "That gained, no other gain is considered higher; so that slowly melted, no kind of grief can move."

2. The circumstances attending the death of this martyr are thus related by Paripā-Nyaṇ or Naga-viḥā-Mahānagaḍ (Jama: Rāṅgar-jhantā-Mana. A.C. 1277) in his commentary to Śaṅkara's *Vishṇu-Sāṅga* (note this work's Eng! trans: by Yogi B. Prithandakāśi Ayyaṅk, called the Good word

Jewel):—"Arjaya with his family was on a visit to the Holy Lord Tārā-Nityāya, Resident in Tārā-Nityāyapura. However sad he is to the temple. All the inmates ran out from fear. But Arjaya's heart, bleeding with love for God, did not permit him to desert the image which was being destroyed by the flames. He resolved to remain and die with his God. His wife would not desert their father. So father and son remained and made a halqaṇṇ of themselves to the fire. Cp: "He that loveth his life, shall lose it; and he that shall lose his life for me, shall find it." [Matt: x. 39, also see Luke: ix-34, xv-32; John: vi-5].

3. The reference here is to some time later by Rāṅkaraṇja in the days of the latter Rājā-Chakr the "war-mocked." For, he persecuted the Tachigattas, demolished their temples and images, deprived Rājā like Kāntāraṇja and Paripā-naga of their eyes, consequent on

visit me, of weak back-bone? Thy indefatigable will is fit to be levelled against such stout hearts as that of Rāmakṛiṣṇa, who in spite of any misfortune which may befall, will yet never slack in the least their ardent love for Thee? Rāmakṛiṣṇa alone who is thus fortified by strong faith in Thy dispensations is able to interpose every adverse event that happens, as sent not with an intent to molest creatures but sent as a cure for their sins. But my puny, weak and vacillating heart is no proof to the operations of Thy Powerful Free-will."

[Bhag: Vish. Ek. 15, p. 364, "Pañchagṛh" 22-3-24].

which the outer-world, compelled Bhakti to leave his beloved shrine, Śrīraṅga, and seek himself to other countries, and yet he himself, through a Master, was yet given a long lease of life. Bhakti says that Rāmakṛiṣṇa alone is able with his strong love and stout heart to bear and brave such reverses; not he.

Ch. Pope's *Camp* as vers. 1. 3P

(c) "Come then, our OTHER imperfections come.

Our proper bliss depends on what we blame.

Know thy own point. The mind, the due degree

Of blindness, weakness, Heaven knows
lies on thee.

Rebut.—Is there no any other sphere,

Seems to be so. Most as thou must
bore;

Safe in the hand of one disposing
Power,

Or in the wish, or the mental hour;
All nature is but art, unknown to thee;

All chance, direction which thou
canst not see,

All discord, harmony not under-
stood,

All partial evil, universal good,
And spite of pride, it cures man's spite.

Our truth is close, **WILATEVER** is,
is **RIGHT**."

(4) "Is blind to truth and God's
whole scheme below,

Who busy bliss is vice, is virtue
may?

Who sees and follows that great
scheme the best,

That knows the Name, and will
not be blind."

[Devi. 17-25]

(c) Have me off from foolish
pride,

Or impious discontent

At night Thy wisdom has denied,

Or sought Thy good was lent."

[Pope's *Devotional Prayer*, 3]

TOME III.

The Lord judges by the spirit not by the letter.

Cardinality and humility in the heart when before the presence of God is looked for by God: and neither the matter of the byre nor its manner. In the days of Rāmadrasa, his disciples Mudaly-ārdra (= Dīśvarādrī) and Vāṅga-parvata Nambī both went to visit Lord Rāghavādīta. There was great gathering there, composed of the high and the low, the learned and the illiterate. Of the two, Nambī took his station by the side of the group of humble cow-hardenesses (a Śādra class inferior to Brāhmanas) who had come there; and Ārdra as usual joined the ranks of the Śai varṇas, (the high Brāhman caste). Ārdra observing the unusual conduct of Nambī in having joined the low ranks of visitors, queried him — "Brother! how is it thou hast left our high-class group and joined with the ranks of the low-caste women?"

Nambī — "We are swelling a bit with the pride of our high caste; these creatures are humble and ignorant. It struck me that according to the text: — "Nor ought a look from Rāma's eye,"¹ the Lord would be pleased to look more graciously on the low and humble rather than on those puffing with pride of caste, learning &c. Hence I took my place with them."

Ārdra — "Then pray tell me what all they did say, and what thou didst say."

Nambī. — "They, in their own unlaboured and ungarmented rural tongue, praised the Lord thus. — 'Dear Lord, do thou drink milk' do thou eat fruit' do thou wear warm robes &c.,'² and I, an my usual learned and high-sounding Sanskrit addressed the Deity as, — 'Victory be to Thee, Victor be Thou' &c."³

1. Vide Rāmāyaṇa 2-17 14.

2. *śrīmadbhagavadgītā, 10-23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.*

2. Original — "Vijayam bhagavate, vijayam bhagavate, vijayam bhagavate."

3. Original — "Vijayam, vijayam."

Aphis. "Well, brother, even in their ranks thou dost not think of dropping such stuff Sanskrit! We are we, and they are they, howmuchsoever thou mightest forget and conceal our differences. Come, join our ranks as usual."¹

[*Bhag.* : *Vish. Bh.* IX, p. 3477 "Egal" (x-2-8),

TOPIC 142.

How adoring to Bhakt are Holy Men.

Kōyātyāna was a disciple of Bhaktārya. He had a son whom he named Bhaktārya out of love for his Holy Teacher. The son died however, and Ātyāna was inconsolable in his grief; he came and cast himself at Bhaktar's feet bemoaning his loss. Bhaktārya consoled him thus. "Son! grieve not for thy son, because he bore my name which is so dear to thee? Then grieve not, for do I not, of that same name (so dear to thee), not for thee?" So saying he got an image made like himself, and bestowed it on Ātyāna as a Holy souvenir, for which to lovingly dwell, as before he did on his son.

[*Bhag.* : *Vish. Bh.* IX, p. 3595 : "Ātyānam" (x-3-4),

८१ " भक्त्यार्यविभक्त्यार्य सुखेनदतिनिहते ।

नृत्तपीडित(सुखित भावभाष्योत्तरार्द्धः ॥

"Vishakya" says, O' Bhaktar,

Says "Vishakya" the devotee,

No difference between them, none

The Lord, who their hearts alone sees".

1. ८१ (c) "This people honoureth me with their lips, but their heart is far from me" [*Isa.* : *xiii-12*].

(8) Whosoever therefore shall humble himself as this little child, he is the greater in the kingdom of heaven." [*Matth.* : *xviii-4*].

(c) Blessed are the poor in spirit."

[*Levit.* : *vi-10*].

(d) : " Lay the poor Indian " whose
missioner's mind

Scattered in clouds, or blown him in
the wind?]

He said, proud sinners never taught
to sing

For up the solar wall, or rocky
way."

[*Pope's Essay on Man* : *Epiode 1*]

(c) " My son, give me your heart"

[*Prov.* : *xviii-10*]

TOPIC 163.

The Beautiful Vision Greeting saints into ecstasy

A ten-day Festival is often celebrated in our Holy Temples. On the Preparatory Day to the first day, Vishvakarma, the Archangel, goes in procession through the streets to see that they are clean, free of obstacles and duly decorated for, for the reception of the Lord coming in procession on the first day following, which is called the "Flag Hoisting" day (*Dhag-dhag*), when Angel Garuda's (*Karuk*) picture painted on canvas is consecrated, taken in procession and hoisted aloft the high altar pillar (*Dhaga dandha*) which is permanently placed in front of the Holy Shrine. Narayana used to relate of his Guru Nalhyar that he (the latter) went into raptures over St. Narmadhar's Decad beginning " *.....* " (Lord! Thy hand decked with the Darius etc., T. V. M. I. I.) - in which our Saint refers to God having deigned to reveal Himself to him in spite of his ignorance and ungrateful heart which Decad Nalhyar happened to recite on the Preparatory Day. The Lord's image on that day is most beautifully ornamented, - the salient feature of the adornment being the wearing of the Holy Basil (*Tulaj*) Wreath (*Vasayanti*), which in Vashgava Symbology is Lord Vishnu's Sovereign insignia indicating His Universal Lordship. This specially embellished Figure of the Lord served as the amiable object for Nalhyar's contemplation which, coupled with his cordial reflections over the sense of the above-cited Decad, sent him into transports of joy. On the following first day (*pharwad*) when he recited St. Narmadhar's Decad I. 3, verse 3 - " *Maanav* ", when he came to the passage therein - " *Lord! wreathed in cool sweet basil, Peerless Thou art,* " his memory ran back to the Beautiful Figure in basil-wreath, on which he had contemplated the previous day, and he exclaimed - " *Like thee, or like the Lord who appeared to St. Narmadhar in Decad*

V 1, he is coming to us wreathed in hail'. All this shows how much love and condescension God manifests towards his creatures regardless of their baseness and indignities.

[Sāṅg: Verb: III, IX. P: 4009: "Mānasa" ut. 35]

L (a) Through images, Saints have realised the Beatitude Vision of Divinity. According to Vipassanā-śāstra, God revealed in embodied in Attributes, Person and Object. By grace, endowed with spiritual sight, the transcendental Vision of God as He is, is realised in His representations, the Images. Man as he is constituted can only gather ideas from sensible objects and such a thing as an idea of the abstract God is impossible, without the mediation thereof by Person, Object and Object. The Person revealing the others by its medium. A sensible representation to the mind is the most natural, and the stopping-stone to the holder to higher meditations. Tatt. 4. Parāśaktiśāstra realises the truth as contained in Bhagavata 2.18.25 (private dr.), in the following verse —

"Siva" and it is Thy Form Form not form.

One's looking wisdom enables one.

Through qual'ties man's but, then not known,

And thus Thy Form makes manifest."

[P. 148 Taittiriya]

Op: (b) "Lastly, we may think of our Lord in Avastha form looking down upon our pretensions from the Heavenly Throne."

[*"Thoughts on Personal Religion"* by Chakrav.

Max Müller in the Preface to his *Six Systems of Indian Philosophy*, P: 1: remarks that—"What is most curious is that a philosopher, such as Śaṅkara, the most decided monist, and the upholder of Brahman as a secret, as the cause of all things, is reported to have been a worshipper of idols and to have even in them, despite of all their holiness, symbols of the Deity, useful, as he thought, for the ignorant even though they have no eyes as yet to see what is hidden behind the idols, and what was the true meaning of them."

A Christian writer, Frances Lord, — we were struck to find, writing thus:—"The white man does not make a wooden idol and call it his god, burning incense to it, taking its advice, praying for protection; but to be any nearer getting conscious help out of his notion of a "God who is spirit," than the savage whom he prizes so much, gets out of his wooden image."

[P. 5 Christian-Science Herald.]

(c) Form-represents man's nature more than anything. All creation had Vision of God in Form. Lucette of Arantz tells us "that she could perform greater wonders on the human heart by the devout remembrance of her personal charms, than all the philosophers,

TOPIC 164.

Service to God the Highest End of man.

What constitutes the highest spiritual satisfaction of man? Possession of God. What does this imply? Absolute submission to Him. What again does this imply? Devotion to our Lord and Master, eternal service as becometh a knave and servant to Him, as befitting the eternal tie subsisting between Him and His creatures. This ultimate solution of the Problem of Life is enunciated in a verse which Nambūdrī used to repeat.

आत्मप्राप्तिमात्रानुगुणपुष्पायैव्यसक्तवान् ।

वग्नमास्तत्तत्तदादिप्रबुद्धमपुष्पानवे ॥

"That soul indeed has reached bliss,

Which hath its nature rejoiced

Its nature :—' Dependence on God '.

Its end :—' eternal service to Him.' "

[Bhag. Vish. Bk. IX. P: 4037. "Ucchvāṣṭa" m. 4 +.]

metaphors, schemata, personifications, metaphors, and symbols, of the known or unknown world, could by their creative processes differ."

[*"Bacon's Scientific Assumptions"* p. 102, Ch. vi.]

(f) In one of his most loving letters to me, that d. High Inquisitor [1906, my Gura, Tapp. 5. Further down the margins are clear. "The Divine Figure is the result of gravity of Heaven. Just as the magnetic needle is ever attracted towards the pole, all the universe is ever attracted towards it as its absolute centre of gravity." Speaking of the Figure (Person, Form) of God, Shri Sri Kṛishṇa Chaitanya says — "These Forms were never before presented to the minds of the infants, who longed to see Him.

[Vol II Last Ganga p. 5. The "fact."

I Up. (c) "Oh, that I were able to serve Thee all ten days of my life" that I were able to serve Thee truly, throughout for one day." Thou art everlastingly worthy of all service, all honour and all praise. Thou art my gracious Lord, and I am Thy poor slave, under infinite obligations to serve Thee with all my strength and perpetually to celebrate Thy glorious name. To do this at the side with and desire of my heart, and whatever other is wanting to me is accomplished it, do Thou be much more supply."

* * *

"Oh, happy and honourable service, that makes men truly free

He is a born servant, (i. e. His very nature is made for service) which conquers all."

[Bhag. Vāh : Bk. IX, P. 403-33 "Aśyān" in 4-10].

TOPIC 144.

To love-less saint, to forget God is impossible.

In moments of distraction by God, the anguish of the heart becomes insupportable, and relief is sought for by diverting the mind to seek fellowship with things abounding in created nature. But in thus seeking forgetfulness, the very things chosen for diversion serve to prove an incentive to service of God. In such a love-scattered mood did our saint Nityānanda utter a lay as follows, addressing a *kākā* bird —,

[*Jaeger*] "Hark, Kāk-bird! dost thou not my soul,
By thy and thy consort's overflow of love.
For ye belovest my soul's Lord, Kṛṣṇa, come;
Then hasten ye to rapt my soul for Him?"

[T.V.M. : in-5-1. "*Jaeger*"].

1. The black or Indian Cuckoo, Candee Indian.	And loved their notes of triumph usual
2. Cp. <i>Kāndyān</i> in (Kāndān kā). 1st canto.	" " " "
"Hark, the loved bird warble his throat.	Here is his joy the Kāk. sings. There the glad wildcock flaps his wings.
And makes me with his joyful note.	The blossoms of bright Justice where The song of wild love fills the air, And the soft whisper of the breeze Increase my longing for my spouse.
I hear the happy wild-cock call beside the shady water-fall. His cry of joy afflicts my heart By words soothing night passion.	" " " "
" " " "	Each bird is happy love-wise, Rejoys with his darling mate, But sighs like those of joy and peace
Each bird has kindly mate has found	My pangs of hopeless love increase

The whole of this Decad (13-5) was a favourite with our Lord Rāmakṛpā. For once a misunderstanding arose between him and the Temple minister-in-charge—Ācārya Tirumangap-pervandī Arayar,—owing to which, he discontinued visiting the Temple (of Rāṅganātha, Tēraṅgam). Arayar was anxious to appease Rāmakṛpā, and he contrived to send tidings to him on a certain day that in the Temple, the above-cited Decad was being conducted as service that day. Rāmakṛpā instantly rose and attended the service. Peace was then re-established. So much was his love for this Decad.

[Thāg. V. m. Bk. IX. P. 4059. "Arayar" 10-5].

TOPIC 147.

Insatiable Love is 4th.

Anonymous of God, St. Nannā'schār's warbled out a ditty such as the following:—

"As dote I on the Lord of Kārkārū,
Whose streets with scarlet lily are perfum'd,
My heart for His wonderful Graces melts
How then can I, my restless love suppress?

[T. V. M: IX. 4. 1].

A question rose as to whether the Decad beginning with this ditty reports the excitement ensuing from the Saint's union with his Lord or it is simply a mere love-effervescing of the heart proceeding from its absorbing contemplation of His graces? Saint Alexander decided that it is not the outcome of a dual blissful union with Lord as in "Iṭuttam" (20444. vii. 3. T. V. M), but is only post bliss now memorized by fresh contemplation of His attributes;—from which however is not

almost a veiled disappointment consequent on the absence of actual union.¹

[Bhag. Vish' Bh IX, P. 4093. "Urogam" = 6-1]

TOPIC 158.

Pursuing the soul in patience for realising God.

Srikrishna said :—" Between realising God in actuality and His presenting Himself to our inward imagination only, when we meditate on Him, is a long distance. To wish for the former consummation at the very outset or as soon as the heart begins in the first instance to bloom for him, is like opening a shop and making announcements to the public that clothes are ready for sale while yet the cotton is lying raw in its pod on the tree."²

[Bhag. Vish' Bh IX; P. 4139. "Tajj-ropamhu" = 3-5]

1 Cf. "This heart, that cannot rest,

Shall burn for ever more,
Though bleeding and discom'd
Yet joyful in thy love."

[Madame Guyon].

"Pines of searching love reveal,
And pine it earnestly through
'Tis God's with inward joy yet press'd
With sacred sorrow too."

[Ibid.]

2 Cf. Protestant Theologians draw this distinction between the just man and the saint. "The just man or man who has been justified, accepts the precept of Jesus when He said, 'Come to Me'. The saint or man who has been sanctified, goes one step further. He answers to the invitation which says, "Abide in me and I will abide in thee." [The Psychology

of the Saints, by H. Joly] Cf. our Bh. Glā. with Bhāskara's Commentary Verses 38 & 39 of Adhyāya 12. Also consider the several stages of the Godward pilgrim carefully described in ch. 34. *Ibid.*

(a) Rev. A. B. writes under date Dec. Jan. 1888, Comments :—" Impatience blows the light. Give time for the heart-leaves to open. You destroy it when you try to tear the leaves apart. Have courage, your blessing son, 'the light will come.'"

(b) "Then wouldn't you ask Me if thou dost already possess Me. Therefore do not be angry when I seem still far off."

[Extracts from Pascal's Thoughts, by H. L. S. Lett p. 89]

TOPIC 185.

A moment's absence of Jai is an age of pang to love-lorn Sakin.

In their progress towards God, devotees pass through various stages of love. They longuish with love in His absence, and resort to competent messengers (— spiritual guides qualified to intercede with God) to fly to Him and pour before Him the song of their sorrow at His desertion and the tidings of the flame consuming them. The messengers depart, but during the interval caused by their absence, the lovers will not endure but piteously burst forth again with cries of, "when shall we join Thee, Lord, again?" Nor doth it stop here. The time seems magnified into eternity, and every object which some time before contributed to give pleasure to sense and mind, seems now an instrument of torture wantonly designed to aggravate the lover's sufferings. * Nambh Thevacharya-Māṛtyaṇa-Dīvar, a disciple of Nambīllai, attended the latter's lectures on Love to God, based on St. Nambudai's Holy Hymnal, the

(1) (a) Description:

নিম্ন-বহিঃপ্রদ্বন্দ্বিতা
 অস্বপ্ন-বহিঃপ্রদ্বন্দ্বিতা
 স্নান-বহিঃপ্রদ্বন্দ্বিতা
 শিখা-বহিঃপ্রদ্বন্দ্বিতা

"The love-sickness smothered would
 In the moonlight air in the shadow
 of trees, and try to smother the (so-
 ber) searching eyes of the moon by
 shodding herself with her garments.

(b) "In vain ye try not to pour
 harmful joys,

To pleasant hours, remote from
 strife and noise;

(c) "স্নান-বহিঃপ্রদ্বন্দ্বিতা-বহিঃপ্রদ্বন্দ্বিতা

Your shades, the witnesses of many
 a tear,

Trembled forth in happier days, are
 witness now;

Denied that such 'twas once my
 heart to see,

Such scenes, such pleasures, are all
 past with me."

[Madame Guyon].

Tiravāḍi-moḥi. Peṭṭi was a disciple of Nāḍṭiyar, the Master of Nambāḷai. Dīṇar happening one day to visit Peṭṭi, the latter asked what delightful discourses he heard that day from Nambāḷai. "This day," said Dīṇar, "we have completed the Hymn "Arukūṁ" (T.V.M. ix. 8), descriptive of the (said) Saint's aspirations to join God. Dīṇar said "The next Hymn, "Malligai" (T.V.M. ix. 9) will reveal to you a novel feature in the Saint's pangs of love, when in the small space of an evening, he doth suffer an age of anguish." "Āḷavāṇṭi explained,"—as taught Tiruvāḷḷay-āṇḍi—"that the saint suffered as much, as in a night the cowherdness of Rāmadāsa suffered, owing to Lord Kṛṣṇa's deserting them." "No," interrupted Rāmakṛṣṇa (disciple of Āṇḍī), "say rather that in the small space of an evening, he suffered all, for, how could so love-born a Saint as Nāṇmāḍi-ār have had strength enough to keep him alone in his pang of separation for (to him) an eternally long night?"

[Bhag : Viśh. Bh. IX. 4758 : "Malligai" ix. 9]

TOME 170.

Mind fickle and lustful

To curb the fickle and lustful nature of the mind is the greatest feat a mortal can perform. While man like Parīkṣit made great sacrifices for obtaining hours of paradise for carnal enjoyment, Arjuna, when the beautiful Nymph Urvuśī, of the Immortals, stood before him in all the attractiveness of her charms and wooed him for intercourse, had the strength of mind to resist the temptation, and even to cast himself at her feet worshipping her as his mother¹. Even he however complained to Lord Kṛṣṇa (in Bhagavadgītā : vi-34) as follows :—

1. (a) This story may be read in *Viśh. Bh. IX. 4758* (the very opposite of which, *Kāśī-Śāstra*, *Yama-Purāṇa* ch. 13. of how a undisciplined creature easily goes mad with women, is

"Slayer of Madhu ! yet again, thou Yog,
This Peace, derived from equanimity,
Made known by Thee—I see no holy
Thing, no yoga, because the heart of man
Is unfixed, Krishna ! rash, tumultuous,
Vulgar and strong. It were all one, I think,
To hold the wayward wind, as turn man's heart."

[Bhag. Yogh. Bh. IV. P. 4256. "Māhāt-myah" ix 10-1]

Found in the story of Parashurāma Par. 17-23. The statue referred
[to Yikrama] and Gaurā [Vibh. 22-23.]

दुःखीर्धर्मैर्वाङ्मलान्मुनि-वेदनः ।

पादद्विन्दकं कृत्वा गुह्यं साधु कथान् ॥

(4) Ep: Vaidāhatah Śrīmat, a great Vaishnava devotee, of whose many miracles are related, and who lived about A.D. 1570 in Jayachakra, was once in Kashi (Kāshī-Champaran) on a visit to the Holy Land Varanasi. He found a celibate hermit's life. He was in full vigour, youth and health. The neighbourhood of the place was the best beauty of the place to where he came to visit his family when he should be alone. She, on a pleasant moonlight night, came rapped out in all her beauty and perfume; and prepared with every art, which only a ladies know how to ply to seduce men's minds. She set at work all her influence to corrupt his virtue. The Śrīmat, as soon as he saw her phantom, hurried in to the Mother of the Universe the Consort of Varanasi—came there in answer to his prayer and to bless him. He danced before her for joy with songs of praise tuned to his type, (his constant temptation.)

[Cf. the story in Telugu by S. Rāja Rao Yajñaka Śrīnivāsa Prasāda Madana, 1887.]

(5) Once St. Bernard happened to fix his eyes on the face of a woman, but immediately reflecting that that was a temptation, he ran to a pond, and leaped up to the bank into the water, which was then as cold as ice, to punish himself, and to vanquish the enemy. On another occasion, an impatient woman assailed him; but he drove her out of his chamber with the utmost indignation." [Baker's Lives of Saints Vol. viii, P. 265.]

(6) "In the beginning of his conversion, finding himself assailed with violent temptations of concupiscence, he (St. Francis Assisi) drove out himself into darkest hell of sin." [Baker's Lives of Saints, Vol. ii, P. 206.]

(7) "They secretly introduced one of the most beautiful and most bewitching young striplings of the

TOPIC 171.

The Father-Gods of the heart for Jai.

Nāgijyar asked Bhaktīrya:—“God-glor! how is it that Saint Tirumāigas Āchārār calls on the Lords of many Holy Places—all of them in a single context of his great Hymnal [viz., *Pārya Tirumozhi*, 10-1 “*Oṃ Nāpāthumam*.”]?”

Bhaktīrya:—“Son! knowest thou not that when a daughter is given in marriage, a time comes when she must leave her parental roof for that of her husband? And that before her leaving the roof of her parents, in order to go to the mansion of her husband, she must go to all her relations and friends to take leave of them? So doth our saint, when his time for departing to heaven approached, take leave of all the Worshippable Lords manifest as many Shrinās on earth, who were the means of leading and carrying his love for God on Heaven?”

[*Thag Viṭṭa*, Bk. X. P. 4263. *Kōdam vāṭa* “a 1-1.”]

country into his (St. Thomas Aquinas) chamber, promising her a considerable reward to make her should draw him into sin. She employed all the arts of Satan to succeed in so detestable a design. The man, alarmed and affrighted at the danger, profoundly humbled himself, and cried out to God most fervently for His protection, then watching up a fastened street bar with it, and drove her out of his chamber.”—*Barlaam's Lives of Saints*, Vol. ii. P. 42.

(1) *Good Entries of Giovanni Boccaccio's Life in Casapernapoli*, published, (D. V.) in the English language.

1. This is like the extraordinary death of a gentleman dying of love in *Boyet Ghent*, when he visiting at the Holy Places in Jerusalem,

with his heart deluged in love, released by St. Francis de Sales in Ch. vii, Bk. vii. of his *Treatise on Love of God*.

(4) *Seven Forms of God as Images Worshipable*, or *Archaisms*, the reader is referred to the Learned *Tattvavivṛiti* by Yag. B. Pārthasarathi, Pp. 1438 *Āchārām*, or *Image-Worship* has for us the following advantages—(1) It is reasonable by our senses and the mind, (2) Hence it produces a desire for godliness, (3) It acts as such a desire is produced it at once serves as means to lead us to the sphere of spiritual greatness, (4) It serves to suppress the various of petty and low for God, and (5) It gives us an opportunity, even while we are in the midst of our world-entanglements to practice virtue, which we can

at performing in reality when we feel His presence and there are facts to live with, God!

(c) Our Saint Namadev has—while he contemplated on the manifestations of the Lord in His

Worshipable Form at several Holy Places—presented to his consideration the several aspects and attributes of God as Holy subjects for his meditation, thus—

Name of the Holy Shrine & of the Lord.	Aspect and Attribute meditated on.
1. <i>Schishagan</i> or <i>Kad</i> } (Lord <i>Rajagadish</i>).	Love of God to man by condescending to emanate from his Vyakta state (note note, see <i>Kabirchidra</i> , Intro. to Holy Litany of Devotee Saints.)
2. <i>Tiro-mala</i> or <i>Tiro-pathi</i> } (Lord <i>Tirumala</i>).	The Lord as dwelling in all hearts.
3. <i>Tiruk-karugai</i> . } (Lord <i>Adinatha</i>).	As the Universal Lord.
4. <i>Tiruk-karugai</i> (Lord } <i>Natha</i> as <i>postuma</i>).	As representative of <i>Jivas</i> (= <i>Vidvats</i>).
5. <i>Sri varanagalam</i> } (Lord <i>Divyendyala</i>).	As Holy Feet, our Means of salvation.
6. <i>Tiruk-kajmalai</i> . } (Lord <i>Sathya-pada</i>).	As the Lord making the hearts of those who have renounced all mortal gods.
7. <i>Tiru valluichi</i> } (Lord <i>Kalp-pada</i>).	As Sole Protection.
8. <i>Tiru-rag-mandir</i> . } (Lord <i>Ishta-shy</i>).	As the Lord who guards the heart from all the temptations and attractions of the world.
9. <i>Tiru-vai paramar</i> . } (Lord <i>Lipilayappa</i>).	As the Lord who by His power affords advice for giving hearts, and renders them fit for service.
10. <i>Tirai-tala-vi-madiga-</i> } <i>lam</i> . (Lord <i>Ananda-</i> } <i>lothana</i>).	As Father and Mother multiplied.
11. <i>Tiruk-kilar</i> } (Lord <i>Nathapada-vata</i>).	As a place which, in such uprising for God, leads itself as the most agreeable place for residence.
12. <i>Tiru-kalp-patal</i> . (Lord } <i>Nathachala Karp</i> } <i>Pala</i>).	Love-creating Beauty.

12. Tirumāra-vālai (Lord Tiruk-kural-appeṭṭi)	} Beauty such as permeates the mind dwelling in any other heaven.
14. Tiruk-kūṭaṭṭai. (Lord Kūṭaṭṭai-āṭṭai).	} Captivating Beauty such as will enlighten the mind to see the world's spiritual truth.
15. Tiruvaiyāṭṭai. (Lord Tiruk-kural-appeṭṭi)	} Tenderness which makes the soul forget its pain.
16. Tiruk-āṇḍavāṭṭai. (Lord Śaṅkara-āṇḍavāṭṭi)	} Majesty which drives away all dread.
17. Tiruk-kūṭaṭṭai. (Lord Aṭṭaṭṭai-āṭṭai- yāṭṭi)	} Love, as between parent and child, permeating familiarity.
18. Tirup-pāṭṭi. (Lord Kūṭaṭṭai-āṭṭai)	} The love of the bridegroom for his bride.
19. Tirup-pāṭṭi. (Lord Kūṭaṭṭai-āṭṭai)	} The Three Holy Places where the Lord dwells in the devotee the three stages of love known as Para-āṭṭai, Para-āṭṭai and Para-āṭṭai.
20. Tiru-vāṇḍavāṭṭai. (Lord Tiru-vāṇḍavāṭṭi)	
21. Tiru-vāṇḍavāṭṭai. (Lord Tiru-vāṇḍavāṭṭi)	
22. Tiruk-kūṭaṭṭai (Lord Kūṭaṭṭai-āṭṭai)	} Closest intimacy and abandon, as delight of union.
23. Tiru-vāṇḍavāṭṭai. (Lord Tiru-vāṇḍavāṭṭi)	} As the Ayilam Regal to all supplicants.
24. Tiru-vāṇḍavāṭṭai. (Lord Tiru-vāṇḍavāṭṭi)	} Mercy and Grace to the devotees.
25. Tiru-vāṇḍavāṭṭai. (Lord Tiru-vāṇḍavāṭṭi)	} As Harpur and Thuvai-Grāṇḍa to all refugees.
26. Tiru-vāṇḍavāṭṭai. (Lord Tiru-vāṇḍavāṭṭi)	} As cool and refreshing to those scorched in the heat of the world.
27. Tiru-vāṇḍavāṭṭai. (Lord Tiru-vāṇḍavāṭṭi)	} As the Lord impartial to all creatures.
28. Tiru-vāṇḍavāṭṭai. (Lord Tiru-vāṇḍavāṭṭi)	} As Disposer of Ignorance.
29. Tiru-vāṇḍavāṭṭai. (Lord Tiru-vāṇḍavāṭṭi)	} Willingness to accept all homage.

TOPIC 179

Flourishing Fidelity to One God.

Fidelity to one God cannot permit violation of that virtue by dividing the heart to other gods. God is so jealous that He will permit even non-fidelity to Himself than suffer fidelity, due to Him alone, being transferred to others. Once Lord Rātagarbita was carried in procession, when it began to rain. He was, for shelter, carried into the premises of another temple dedicated to some other divinity—*at Kichary-ār* (Jambhōṣṭyāra near Śrīraṅgam). Rāmdrāja and other sages who had accompanied the procession, stopped away outside the premises and in the rain, when some one addressed him thus:—"Sire! Thy Lord has taken shelter inside, why dost thou not do the same?" "Fool thou art," retorted Rāmdrāja, "if the Emperor electeth to make love to a courtesan, doth it signify that His chaste Queen also should imitate her Lord by herself resorting to a courtesan? We are like the chaste Queen and cannot do as the Lord doth!"

(Bhag. Vād. Sk. X, P. 4999. "Kadam" 2-3-1).

Up With the Feet of the All-Exalted Father in well-frequented-Glō which refer to God's Attributes.

(4) "Through His Attributes we can reach Him, touch Him, feel Him; so Him our sapientest can see, our hearts can be at His Feet. Now an idol is an image which shows symbolically some attribute, or group of attributes of the Supreme, some Person in whom His attributes are seen. Thus an idol of Viṣṇu is blue,—the color of the over-arching sky,—has four arms, owns the reach for endless world, the name for sovereignty etc."

(Aṣṭa Brāhṇī on Itihāsy p. 68. *Madhā College Mysore* Vol. I.)

1. Cp. "God sets so high a value and esteem upon the love-earn of our heart that it is the very one thing precisely He demands of us." "My son," says he, "give me your heart." (Pur. man. 26.) As the eagle, the prince of birds, feels only upon the heart, so what God most regards is the heart and he ever yet hovers and then upon him. It is not in your power to bestow any other present which can give him satisfaction. Nor is it asked any great thing he demands of us. For, if we, who are but dust and ashes, cannot be fully satisfied with all things God has created, and if there is nothing, except God alone, can fill that

TOPIC 173.

God Himself the Fulfillment of His Law.

On a certain occasion, Lord Radhapañha was taken out in procession, in imitation of the exploit of a King going out on a hunting excursion. It was now evening by the river side, when it was time for the Twice-born (Brahmanas) to retire for evening Prayer (Sandhya). When a few announced their intention to Bhaktiarya to leave the procession and go for the Evening Prayer, Bhaktiarya was immersed in ecstatic contemplation of the Lord, beautifully manifest in His Image. On being pressed again, he petulantly observed,—“Brothers, supposing we depart a bit from the punctual rigid observance of our sacerdotal routine, inasmuch as our present occupation, viz. of meditative attention to our Sovereign Himself here vividly present, answers it—or in other words, supposing we forget the Law inasmuch as we are occupied with the Law-Giver Himself—do ye therefore think that Yama, the God-appointed Punisher of the breakers of that Law, will accuse us as Law-

breakers, of ours, as bad as it is, how do you imagine you can satisfy God in giving him but a part of your heart, and reserving the rest to yourself? The perfect idea, is only to adore Him, since our heart cannot be divided in this manner. “For the bed is as narrow,” says Isaac, “that the one or the other must necessarily fall out and the sleep is short that it cannot cover both at once” (Isa. Lxxviii. 10). The heart of a man is a narrow bed, it cannot contain any, besides God alone. And it is for this reason that the spouse calls it a little bed. “I will search,” says she, “all night in my little bed Him whom

my heart loves” (Cant. ii. 13) She has made the bed of her heart as narrow, that there is only place left for her Beloved. And, on the contrary, he who adores his lover, in that extent, as he admits place for another, at the same time leaves no room for God, and rejects Him thence. It is of this divinity of our heart, which God complains in the Prophet Isaiah, when He says, “you have discovered yourself unto Me to remove as a discoverer, you have enlarged your bed and have contracted an alliance with whom?” (Isa. vi-8).

[Rodriguez on Christian and Religious Perfection, Vol I p. 390].

breakers, and hold us liable for treason ?¹ Supposing a King holds court to hear reports of the workings of his kingdom, and if in course of that hearing, mention be made, by the reporter, of one who is the king's own favorite, and then supposing the king orders his reporter to omit that item and pass on, does the reporter thenceforward mention the favorite's name again² to the king? When we are here busy with the King directly, what other business can draw us away from Him? All ordinary law is set aside before the Highest Law. Himself."

[Bhag. Veda. Bk. X. P. 4300 "Kudam" x x 1].

TOPIC 134

A sign which differentiates the saint from the ordinary man.

Narāyaṇ used to relate—"My master Bhṛugūrya with his friend Pīlāḥ Tīrumanāyār Arayaṇ entered the Holy Place (Ananta param—Tiruvadan), and I followed them. There were others who went past in haste and hurry, whereas these Masters strolled about leisurely, enjoying the sight of the high mountains,

1 Cp. "Ye foolish and blind for whither ye go, the gold, or the temple that sanctifieth the gold?" [Māt. xxi-17].

"Ye blind for whether ye give, or the gift, or the altar that sanctifieth the gift?" [Mat. xxv-18].

"Was to you Scribes and Pharisees, hypocrites because ye take mint, and anise, and cummin, and have left the weightier things of the law, judgment, and mercy and faith. These things ye ought to have done, and not have them undone." [Mat. xxiii-23.]

"Blind guides, who would set a goal to swallow a camel."

2. When one loves, and is loved by God, he is become His favorite

and goes beyond the law of right before justice. Such ignorance and error.

"Oh grave where is thy victory, O death, where is thy sting?" Cp. Yama, God of Death, whispering to Sam, late the son of his executioner: "Keep clear of the worshippers of Hothoridhana. I am the Lord of all men, the Yash-ganes excepted." * * * * He who through holy knowledge distinguishes the Lotus-Foot of that Hari, who is surrounded by the gods, is released from all the bonds of sin; and you must avoid him, as you would avoid fire fed with oil."

[Vish. Pur. Bk. 3 13 8].

barata and towers lining the streets, as if 'drinking them in with their eyes.' And I admired them thus, thinking within myself:— 'Look, what a difference between them and the throng, in this respect, though in other respects they are one!'

[Bhag. Vis. Bk. X. P. 431a. "Kṛtām" 3-2-3].

TOPIC 176

All things there under God's Grace.

When Tiru-Eṇ-ṇāṭṭu Pōṭar presented Bhaktiśya with some fine areca-nuts, Bhaktiśya seeing them exclaimed,—"How excellent they seem!" They must surely be nuts grown by the watering and under the fostering care of the grace of the Lord of Tiruppurōṭṭi, (as chanted by Śrī Nannāṭṭaṅkar in T. V. M. V[11-9-6 "Tiru and "].)

[Bhag. Vis. Bk. X. P. 431b. "Pōṭṭiyen" 3-2-3].

TOPIC 176.

Out, the Fragility of Science, or the Power of His sanctifying Grace.

Nāṭṭiyar asked Bhaktiśya—"('Science' What qualification is needed to be able to recite God's names?).

Bhaktiśya. —Son! Dost thou not know that when a man stumbles on the road, he cries out at once "Mamma?" (To cry 'Mamma' then, tell me, what qualification is needed?). He who goes to bathe in the Holy Ganga (River Ganges), indeed needs not cleanse himself beforehand by dipping in a salt water

1. (2) The opposite of this, that nothing can flourish without the eye of grace, (in other words when the grace is withdrawn) finds an illustration in—"May we have grace as thou hast conferred for ever. And immediately the fir tree withered away." ([Matt. 21-18].

When God's grace is bestowed it will be like—"He sat down, low speech, and hid not thy power." (P. "Because I am with thee" (18.)

[Acta. 1-10].

(2) Read the description in the Story of King Nala and King Harishchandra and of Job.

pool¹¹. So, when we wish to be saved, what more qualifications do we require than simply to desire it and forthwith fly to the Saviour? A Saviour who is fit to save us, can certainly render us fit also (or prepare us in all due manner) for salvation. He can certainly, if he will, both sanctify and justify us in His eyes. When we go to a pure fountain, is not the fountain itself the purifier?

[Bhag. Vish. Bh. N. P. 3322 "Pappipam" 1-3-5.]

TOPIC 177.

The worm-eat body and atheism.

The body is a karmicane abomination, if only one would turn its inside out and examine the contents.¹² Then, no body's teaching would be needed to detect it. And yet, our long habitation with it is the cause that we love it in spite of the immediate visible evidence that it is disgusting. Why so? A certain merchant was conducted into the presence of Bhattacharya with recommendations that he was a master of the Dakhni (Tamil) language. Bhattacharya said "If you wish, friend, to see me anything, you may ask."¹³

1. Cp. Vish. Pur. 36P74.

मया निरुद्धः । शिरः कर्तुं दृढमिच्छामि ।

कृपाविच्छिन्नाः । निरुद्धमिच्छामि ।

¹¹ As Bhagwan has by knowing what he's up to the lot of that is holy being saved.

To see that as my kind of release. From all liberation with not the slightest error.

2. Cp. 30. कर्तुं नानाद्वयव्यवहारमद्वयव्यवहारमिच्छामि ।

कर्मकर्मद्वयव्यवहारमद्वयव्यवहारमिच्छामि ॥

30. "If I desire not the body form of
I will be so narrow (as I am),

A still as I am would needed to
To see all things and know that
I am." [Siddha-Siddha].

30. "I desire not the body form of
I will be so narrow (as I am),

To see all things and know that
I am." [Siddha-Siddha].
To see all things and know that
I am." [Siddha-Siddha].

Merchant: "Sure! Some say that besides the visible body, there is nothing like what is called 'soul,' there is no moral order, and there is no God.¹ Others say, this body is transient, and admit its feeblest nature, and therefore they say we must seek at something permanent beyond the body. What, prop., gives rise to these two different opinions?"

Bhaktidhara answered: "The Lord hath told us in the Bhagavad-Gītā—

— * * * * *

Hard it is
To pierce the veil divine of various shows
Which hideeth Me, yet they who worship Me
Pierce it and pass beyond." [VI 14.]

To pure hearts, therefore, God gives sufficient enlightenment to be able to realise the detachable nature of the body, and thence to endeavour to rid itself of it, but to sinful hearts, love for body persists, and as a consequence to, in its company, commit further abominations. Thus doth God weigh us in His scales of justice, each according to his merits and demerits (*Karmā*).²

[Bhag. Viii Bh. X P. 4383. "Purparyam" 2-2 3].

"Methinks' the body loath,
"A beauty dost thou call?
But we that evil house of love
In be. Why let itself
A fly-wing scratch on man's skin,"
Then wouldst, to leave the crew,
begin."

* The meaning is that even a scratch on the outside as faint as the thinnest of the wing of a fly is enough to expose the bareness of the body.

(c) "apakahpau' p'ndahana' d' "
[*Ibid*].

"Tara then the soul from inside
out,

its soul manifests there than with
us."

(d) "For the corruptible body is a hind upon the soul, and the corruptible habitations prevent down the soul that search upon many things."

[*Solomon's Wisdom*, in 18].

I have here the interesting chapter II of *Solomon's Wisdom* containing the recordings of the scholars (for the Liberals), and Solomon's defence of the body contained in Ch: III F.

2. A near correspondence in this paper is found in an argument [Pur-

PART III.

Authoritative teaching alone carries weight.

All spiritual teaching has value when it proceeds from recognised authority. Hence the importance of every constituted church and of truths traditionally handed down. Lord Krishna, though an Avatar, yet, inasmuch as he suspected that men may not receive his teachings, because of his kinship with herdsmen, enjoined Arjuna to go to his recognised Elders for spiritual instruction, for whom he had respect and veneration. For the Lord said in the Gita

Self's Thoughts, Pp. 44-45) = How can such as the following come to a reasoning man ?

"I know not who has sent me into this world, nor what the world is, nor what I myself am. I am terribly ignorant of every thing, I know not what my body is nor my senses, nor my soul nor even that part of me which thinks what I say, which reflects on all and on its self, yet is as ignorant of itself as of all beside. I see those dreadful spaces of the universe which close me in, and I feel myself fixed in a whirlwind of the most capricious winds and currents. Why I am set in this place rather than elsewhere, nor why this fragment of time given me for life is assigned to this particular thing instead of the whole eternity which was before me or which shall be after me. I see cooling but infernal fires on every side, which close me round as an atom, and as a shadow which endures but for an instant and returns no more. I know only that I must shortly die, but what I know the least is that very death which I cannot avoid.

"As I know not whence I came,

so I know not whither I go, only this I know that on departing this world, I shall either fall far away into nothingness or into the hands of an offended God, without knowing which of these two conditions shall eternally be my lot. Such a state full of confusion and uncertainty, from all which I conclude that I ought to guard, the days of my life without thought of anything for what must happen to me. Perhaps I ought that some ray of light to my doubts but I will not make the trouble, nor stir a foot to seek it, and after treading with error those who are troubled with that state, I will go without fear, sight and without fear to make trial of the grand event, and allow myself to be led whither on to death, uncertain of the continuity of my future condition."

Who would wish to have for his friend a man who should thus speak who would choose him rather than another for advice or company, who would turn to him in sorrow and indeed to what use in life could we put him ?
(And the Book of Ecclesiastes is the Holy Bible).

"By prostrations, by fair questionings and by (occasional) service, to truth-seeking Sannyas, learn, for they shall teach thee wisdom." [18-34].

The Lord also exhorted Dharmaputa to learn all Truths from Bhishma, who lay on his death-bed of arrows, and was about to depart from this world. For He said:—

"The sun of Bhishma, Kuru-Chief"

Oh, setting, light of wisdom too

Shall wane and leave the world in night.

Abjure I thee, battles and wars."

[Mabli-Bhla (Skt. Parva 46-23)].

Bhaktiraja was accustomed to cite the words of PanBai-
appar that "unless the custodian of an article is a person of
worth, the article loses its value both in the hands of the giver
and the taker."¹

[Bhog. Vah. Bl. N. P. 4334. "Kedum bhā ' 2-2-3].

THE 179

God with us, is ours— God away, is failure.

God's presence, is our strength, His absence, our weakness.
Arjuna's successes all through the war of the Mabli Bhānta
and all his other exploits on earth and in paradise, crops and so
they were with victory, were due to Lord HanBaga-
over remain.

1. Cp. (a) "The Holy Spirit,
spiritual master, animating the
body of the church, and speaking
by the mouth of the bishops."

[Fr. de Sal's Treatise on Love of
God.]

(b) This is called Upatya-pa-
Bha—the Parity of the Teacher and
the Parity of the Teaching, or the
Torch of Knowledge handed down

from one Qualified Teacher to ano-
ther. Otherwise it has no quality.
Yogi Parthasaratha, or Yogi, made
me (in his letter dated 22-11-2021)
the following to be added:—

"The Torch of Light Received
Inherited,

In all its presence from the Teach-
ing Hand."

ing by his side and aiding him.¹ But as soon as the Lord's glorious spirit flew back to the spiritual region, Arjuna found all his power departing from him. For when Arjuna was conducting all the 16,000 ladies safe from Dvārakā to Indraprastha, he was waylaid by robber hordes, and all the women were captured and carried away. Arjuna lifted up his famous Gāndhivā-bow to scare the robbers away and protect the ladies. But the bow refused to obey him nor had he the strength of his arm to use it, as heretofore he had. And he exclaimed in grief:—

“Like girls bestowed on wrong persons,
The same my bow, the arrows same,
The horses same and car the same,
But all no good when He has left.”²

{Bhag. Yuh. Pk. X. P. 4563 —“Vive ma” x 3-3}.

TOPIC 186

Bhakti and Prapatti contrasted.

The best means to salvation is God Himself. Even this is two-fold. One is by Bhakti or loving Him with all the energy of one's own will, the other by Prapatti or loving him with all the force derived from God Himself when the aspirant has resigned his own will, and placed all his hope and confidence in the sweet will and dispensations of Providence. In the former case, constant training and tuning of the will to devotional meditation on God—demanding much individual effort—and which has to be performed strictly in accordance with prescribed modes, and needs demanding qualifications such as birth in holy families, rigid preliminaries, and careful watching

¹ Cp. “Do not fear, but speak. XVIII.

and hold not thy peace.” (9) Because

I am with thee” (10) {Acts.

8 Read Bhakti-Bh. Xamada-Par’

in Tih-Ch. for full account.

against the slightest omissions in observance &c.—are required; whereas in the latter case neither individual effort nor conditions of birth &c. are requisite, where a soul in whole-hearted devotion unreservedly throws itself into the loving and caring hands of God.¹ The former (Bhakti) is attended with danger inasmuch as when lacking any of the conditions imposed upon one, who would thus rise by his own strength of will, he renders himself liable not to be accepted by God, whereas in the latter case (Prapatti), the aspirant so unconditionally surrenders himself to God, and so confidently seeks shelter under His protecting wings, that even God, after giving him such protection, cannot cast him away. In the former case (Bhakti), God does not bind Himself to save, whereas in the latter case (Prapatti), He binds Himself to save. Conditions for the former (Bhakti) are unflinching devotion and unceasing worship &c., on the part of the creature—the use of self-will, whereas conditions for the latter (Prapatti) are implicit trust and effacement of self-will and promotion to the complete operation of God's will alone. The former (Bhakti) is a slender stream of love proceeding from pure efforts, a creature is capable of producing in his heart, and this is necessarily subject to many accidents, but the latter (Prapatti) is the mighty flood of Grace pouring down from God the Creator, nothing withstanding the rush of the torrent. Bhakti requires pumping up with exertion, whereas Prapatti brings down His Grace in all natural downpour.

Alamāṇḍa—according to Tirumālai Āṇḍā's exposition interpreted St. Bernard's Sr's Hymn: "Videtur" [Tirumālai Lord Dev.], as teaching the Doctrine of God's absolute

1. Cp. And Peter opening his mouth said: In very deed I perceive that God is not a respecter of persons.

"And in every nation, he that feareth Him, and worketh justice, is acceptable to Him."

[Acts. X. 34-35].

Free Grace or the Doctrine of *Prapatti*. Rikandarya, their disciple, followed this teaching until he wrote Śrī Bhakṣya or the Commentaries on Rikandarya's *Bhakti Sātra*; after which he put the construction that the Hymn taught *Bhakti*, or assumed exertion of man's will directed to loving devotion on the Lord. Valued the reason for changing his attitude, Rikandarya said that the Doctrine of Grace was too holy to be exposed to the profane gaze of all mankind without reference to their preparedness to receive the same: that it could be effective only when imparted to those who were in heart sufficiently aware to be inclined to receive, assimilate and act upon the Doctrine, as otherwise it would be a case of 'pearls thrown before the swine.' Hence he saw reasons to carefully screen the doctrine from the eyes of the undiscerning. Therefore it was that Rikandarya saw fit to construe the particular Hymn of our Saint Nammāliwār (alluded to above) as revelational of *Bhakti*, or as that means of reaching God which lays on the soul incessant self-work, or ceaseless application of its own mental energy to meditation. Rikandarya's object in interpreting the said Hymn as not intending the Doctrine of *Prapatti* (or entire surrender of the soul to God, and faith and trust in Him, as against the weakness and inadequacy of self-effort) but as intending the Doctrine of *Bhakti* only, was that without the change of the heart leading it to entirely sacrifice itself for God, *Prapatti* would but land the soul in moral torpidity and spiritual bewilderment. Either one must valiantly strive to advance towards God with all the ethical and religious self-preliminary involved in *Bhakti* or by the holocaust of his heart—than which no greater price can be demanded—and leave full scope for the operation of God's free-grace. A misunderstanding of the nature of either of these modes of reaching God must retard

the soul in its rapid prosecution of the end of its high divine destiny.¹ What Rāmadrasa had from the profane in this work, he developed in his work named *Śaṇaṅgaṇi-Gādya*.²

[Bhaṅg Vich. Bh. X., P. 4410. "Pāṇce" x 4.]

TOPIC 162.

The Way of Jid in Extinguishing seeds; and Love-privileges enjoyed by the Jid.

The reciprocity of love between Creator and creature is determined by the following considerations:

1. In connection with this topic we advise the reader to peruse Part note 1, Pp. 503-4, in our English Treatise of Gita, with Rāmadrasa's commentaries, where we hold out a promise centered largely on this subject in a separate work. That may now be considered as fulfilled in this Book. There we wrote: "Rāmadrasa gives here the ordinary interpretation meaning Bhakti, whereas a higher interpretation is Prapatti. An attempt will be made to elucidate this subject in my Second Volume; but in the meanwhile the reader is referred to the short valuation Table appended at the end of this work, where he can generally gather some account as to how Prapatti differs from Bhakti."³

[Also read Pps. 227 E. Ind., and P. 308 E. Ind.]

Bhakti as being to self and attaining God.

Prapatti as being to self and obtaining God.

2. (a) Read the learned introduction to this work by Sage Pūrṇa-Acārya-bhāṭṭa written in Marāṭī

poetry. (Pamphlet in French.)

(b) Read also *Pragmatya-Pāṇṇita*, the Real Treatise of which has appeared in the columns of the *Indianist*.

Cp. "There are others, who disregard their own perfection, seek it by their own strength, which is their weakness; or by their own industry and spiritual exercises, and are free from God in distrust of self, and as they go backward rather than forward." [P. 302. Supplement to Spiritual Combat by Lawrence Bouverie.]

Then Cp. "See nothing of thyself, but offer the ground of thy heart, cleansed of everything; for then he will see His own soul therein according to His good pleasure; and so shall it bring forth fruit. Remember always that He will turn this seed of thine to be solitary and detached from all things, that He may make it to Himself. Leave Him alone to choose how, impede him not by thy free will." [Second Part, P. 303, by Lawrence Bouverie.]

The way of God in the exercise of His Grace, is such that He hides from His creature even Himself—the Author of the grace—and suffers the creature complacently to believe that he deserved grace by his own acts of merit.

In the *Isura*, Lakshmana, of his own free accord, addressed Rama thus —

"Thou shalt with thy Vishnu spouse
 Retire upon the mountain's brow,
 Be mine the toil, be mine to keep
 Watch o'er thee, waking or asleep."

[Rām. ii-31-35].

and yet he reminded that he was not his own master, and petitioned to Rama to grant His permission before he would stir to act on his own behalf, when Rama said —

"Some pleasant spot be chosen where
 Pure waters gleam and trees are fair."

Lakshmana then responded thus —

"Select I myself a pleasant spot;
 Be mine the care to rear the cot."

[Rām. iii-15, 5 to 7]

God being so perfect and so loving that He stands not in need of such ceremony as that His creature should first beg salvation of Him, and yet He chooses to wait and let a spontaneous¹ desire (for salvation) first arise in the breast. God Himself is eager to grant salvation unsolicited, as becomes His High Godship; but he yet chooses to see the soul spontaneously turn his face to Him, and fly to Him for embracement, just as the bridegroom who though his heart is throbbing with love for his bride, yet expects wait till the bride herself do make a first movement and fly to Him. The pleasure is thus enhanced on both sides. This is the meaning of God waiting and soul moving.

1. spontaneous, according not by self-effort but by God's

Secondly.—The God's elect are here with God. For Nāg-jyā said that he directly heard Bhaktiśya Citi Garuḍ, comparing on Alexander's Hymn, verse 42.¹ thusness.

'Scalpati is the Archangel and Premier Chamberlain to God. He is vested in the robes of state, carries the fan (the sign and the privilege of royalty), and holds the baton (symbol of authority). Unbowed, he can enter the private chambers where the Lord and His Consort are in the full splendour of their love. The Lord taketh no offence at his entry, for he is the Lord's trusted heavy minister with whom there is neither secrecy nor privacy. Nor do the Holy Consorts retire at his approach. They but suspend their free deport and look all attention from the Royal throne, which with the Lord they share. The Lord too is all attention now to his heavy Minister. Nor is the Minister unaware of the delicate situation. He tarrys not longer than absolutely needed for the transaction of state business with which he has come charged. He is aware to obtrude at a time when the Lord is absorbed in His recreations. Scarcely then puts before the Lord the business of the Kōoties on as few and select terms as possible. To the Lord, on the other hand, the audience which He gives to His High Chamberlain is more ample with interest and more a source of delight than any amount of company with His Holy Consorts. When Scalpati, in this periods of words, submits to the Lord * Such and

1. लदीपबुन्दोर्गिरितस्ययौलना
लपानितुष्टवन्देनवन्देन ।
दिदिगदिवानेनान्वन्देन
सवानुमानसमुदरकीर्णः ॥

"That Lord of Hosts, to whose Who looks on moments of Thy
council.

By glances gl'ns' granted Them To whose retirement Kōoties
attend."

such a one is to be appointed Brahmin of the spheres, and such and such a Brahmin is to be transferred &c.," the Lord at once and unquestioningly, signs sanction with his eyes, and says:—
 "As Thou, Father, hast proposed, so be it." Verily is this archaic Archangel dearer to the Lord than Himself!"

When Bhaktīrya's heart expanded under the delights of dwelling on the profound secrets of God's love as embodied in this Hymn, he fell into paroxysms of joy in the company of Kīrtikī-yāchohīn (the body-guard disciple of Rāmānuga) and others who happened to be present when this sermon was being delivered. Āchohīn was Bhaktīrya's co-student, and so, great affection they had for each other. Haly-ācharya, the disciple of Āchohīn, once asked him what made him love and follow Bhaktīrya so much more than Bhaktīrya's own disciples did follow him. To which Āchohīn answered:—

"See, thou art conversant of what took place that day, when Rāmānuga placed a book in Bhaktīrya's hands, led him before Lord Rāṅgarāja and there beside the Holy Bar, made him recite a stanza; and looking round, addressed the assembly thus:—"Look on Bhaktīrya, O my brethren! as ye have looked on myself,""

[Bhag : Vish. Dh. 2. p. 446y ff. : "Ara]" 2-6-1]

TOPIC 122.

Salvation ours through our Universal Father.

The following was Bhaktīrya's dying exhortation to his disciples:—

"Look at the beauty of our mysteries! Whosoever ye recite the Holy Divya Mantra, join with it this Holy Hymn of St. Nammācharya:—

I. I have hardly found a parallel of this of the Western Faiths.
 In this Topic in the Divine Tree.

"Thou Lord, dear to thy Lotus-born Consort, ¹
 To me art by that kinship dear,
 O Blissful One, ² indeed Thou Saviour art
 Save as Thou didst, with tender, the Earth.

1. About Lakshmi and Her Consort is the Economy of the Pythian Universe, read Topic No. 17. Lakshmi is our High Priestess—the Christ of the Christians, or such other ecclesiastical Personification appointed by God—who ever appears to us in Heaven and Earth pleading for us, and pleading for us, before Her Spouse the Lord and offering Her self. Excellent Sacrifices for their sake (Read *Śrī*'s doings in *Rāmapāṇa* for example). She the Lamb (as Christians would say) taking away the sin of the world. She is thus the abiding propitiation for iniquity, by Her endless acts of self-oblation. Read the interesting discussion on the beauty of our Priestess's Matrimonial Function embodied in Part II. Proper-possessions of Lakshmi-Śrī's *Wamshah* appointed (read the 15 *Rāmapāṇa* of this *Śāstra*). The pleading with the Lord on the one hand and comforting the world on the other is by this Sage metaphysically expressed thus:—

She is "Like the Mother who never leaves the cradle of the

children on the one side, and never leaves the bed of Her Lord on the other side."

About the relation of bride and bridegroom between soul and God, the nearest correspondence may be found in the *Śāstra* of Śaṅkara. Our High Priestess *Śrī* (=Bliss) is His dearest Consort, ever residing on His bosom. She is "The Queen Consort and ever adorable consort, the Mother and Mother-in-Law, the Teacher and Conduct-Master of the Universe,—Who is ever united to and is one with God, as the light is ever united to and is one with the sun, as expressed by our Lord Himself in *Rāmapāṇa* [vi-171-17].

अनन्ताद्वैतमासीत्

मातृकद्वैतभावना ॥

[Note 1 of 1904 Benediction of Tāgī Pīthāśrī to Lord *Śrī*.]

1. For parallel ideas, read Carducci and Newman's *Meditations and Devotions on Our Holy Virgin Mary*.

2. *Śrī*: (-) *Vish*: Part: 1-4-57.

सतसमस्तं पदार्थसर्वज्ञा

महानादरदुरवयवीधनः ।

समास्तदुपलब्धसर्वविध

समुपलब्धोपायसर्वोपरान् ॥

Also read *Rāmapāṇa*, 1st Division Chapter 4 E.

(e) सर्वेश्वरदेव-नमस्तस्मै लक्ष्म्यारविणः

(f) श्रीं देव्यनन्तैश्वर्यवीर्यवीर्यं भुजः कथयन्ति ॥

(a) The Soul Supreme, 's Thy Lord Beloved !

(b) The Angel most wise, strong,—Thy Couch
And Chair !

(c) Thou, bears Ved-Essence Bird
Who flies with wings of Light and Love !

(d) Thy veil is Woodrose Matter Gross—
Which all the Universe doth blind !

(e) Gods, set to make and end this world,
With all their peers and queens, serve Thee,
As male and female servants true !

(f) Thy very name is " Bliss ! " O Seat
Of ev'ry attribute benign !
How we are worthy, Thee to praise ?

[Page 5. of श्रीः पद्मेश्वरेश्वर योगी's English Tr: of Śaṅkara's
Lakṣmī-Niṣkāsa-Karāvalambha-Stotra.]¹

How to all the Blessed Saints.



1. Finished in Yoda-Gipham,
Mysore, 20-2-1922, (the Holy Gi-
pam-Day) on the last day of the
devout celebration in Mysore, of
our whole course of Bhagavad-Gita-

bagam (or Divinity)-study at the
last feet of the Venerable Teacher
Śrīmadh Maharajapuram Śrīmadhā-
rārāya, and in the personal presen-
ce of श्रीः पद्मेश्वरेश्वर योगी.